ABHINAVAGUPTA'S

ŚRĪ TANTRĀLOKA AND OTHER WORKS

महामाहेश्वरश्रीमदभिनवगुप्तपादाचार्यस्य श्रीतन्त्रालोकः

First Time English Translation with Sanskrit Texts



Professor Satya Prakash Singh

Swami Maheshvarananda

Foreword by

Dr. Karan Singh

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अन्य कृतय: च

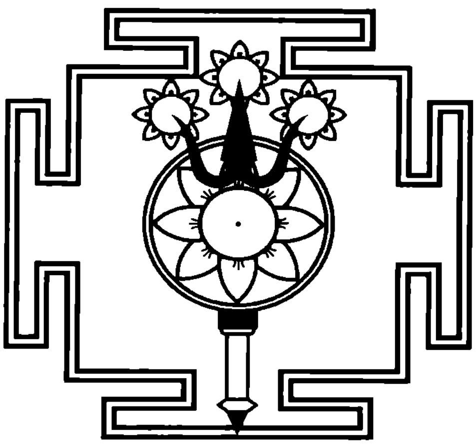


Table of Transliteration

Vowels

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ṝ
लृ	ḷ	ए	e	ऐ	ai	ओ	o
औ	au	अं	aṁ	अः	aḥ		

Consonants

क्	k	ख्	kh	ग्	g	घ्	gh	ङ्	ṅ
च्	c	छ्	ch	ज्	j	झ्	jh	ञ्	ñ
ट्	ṭ	ठ्	ṭh	ड्	ḍ	ढ्	ḍh	ण्	ṇ
त्	t	थ्	th	द्	d	ध्	dh	न्	n
प्	p	फ्	ph	ब्	b	भ्	bh	म्	m
य्	y	र्	r	ल्	l	व्	v	श्	ś
ष्	ṣ	स्	s	ह्	h	क्ष्	kṣ	त्र्	tr
ज्ञ्	jñ	ळ्	lṛ						

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अन्य कृतयः च

VOLUME II

by
Professor Satya Prakash Singh
Swami Maheshvarananda

Foreword by
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Dedicated to

Spiritually elevated group of yoginis, yogins, *siddhas* and the few aspirants of spiritual knowledge and those undergoing the discipline of self-purification.

CONTENTS

वेदाहमेतं पुरुषं महान्तं आदित्यवर्णम्

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FOREWORD

Both Advaita Vedānta and Tantra find their origin in the Vedas, but their detailed analysis, commentary and propagation can be traced back to two monumental figures in our spiritual history – Ādi Śaṅkarācārya (788-820 AD) from Kerala and Ācārya Abhinavagupta (915-1020 AD) from Kashmir. It is significant that we owe our knowledge of these great systems of thought to savants from the very ends of the Indian subcontinent. Kashmir Śaivism or Trika Śāstra is a unique branch of Indian Philosophy which occupies a very special place in our spiritual history. It has produced a large number of great gurus and scholars of which Ācārya Abhinavagupta was pre-eminent. The astounding quality of his twelve volumes of his work on Tantra and its tremendous sweep remains a significant milestone in our spiritual tradition. Of his many works, his magnum opus is the massive Tantrāloka which is virtually an encyclopedia of tantric knowledge, and locates the teaching in the mouth of Lord Śiva Himself.

To the best of my knowledge the present is the first complete English translation of this colossal work rendered by the combined efforts of Professor Satya Prakash Singh and Swami Maheshvarananda with their years of practice of yoga

and tantra, philosophy Eastern and Western, psychology Freudian and Jungian, Sanskrit and English. This is evident from dozens of their publications and papers ranging over areas like yoga, history and culture on A.N. Whitehead, C.G. Jung, Veda and the history of yoga, linguistics and many more. It was by virtue of deep understanding that an English translation of such a massive work as the Tantrāloka could be accomplished lucidly by these scholars after a lapse of almost a millennium from the time of Abhinavagupta himself. But for Tantrāloka, the disciplines of Yoga and Tantra would have remained only a dream in its relationship to philosophy and yoga. Tantrāloka, indeed, by virtue of its wide and integrative attempt, would have been lost for ever to the modern world getting diminished to the state of a mere cult instead of opening the doors to the mystery of human psychology and physiology.

It would be inappropriate for me to attempt any kind of description regarding Kashmir Śaivism. The great ācāryas have left this rich tradition to us and it is now necessary to preserve and transmit it to future generations. The last ācārya of Kashmir Śaivism, Swami Lakshmanji, with whom I had a very close personal association, passed away a few years ago without nominating any successor. Although many scholars and sadhakas are practicing the Śaivism discipline, it seems that the guru-śiṣya tradition of Kashmir Śaivism has come to a close unless a new ācārya emerges, which is always possible. Meanwhile, the publication of the major texts of Kashmir Śaivism, especially the Tantrāloka, is an important pre-requisite for students of this great philosophy in India and around the world.

I warmly congratulate Professor Satya Prakash Singh and Swami Maheshvarananda for undertaking the massive task of translating Abhinavagupta's Tantrāloka and other minor works into English. Partial translations are available but, to the best of my knowledge, this is the first time that the entire corpus of Tantrāloka is being presented in the original Sanskrit and a lucid English translation, I pay my homage to the great Ācārya Abhinavagupta. May Param Śiva bestow His blessings on us all, and thereby redeem mankind from the strife and violence that is plaguing the world. Aum Namaḥ Śivāya.

(KARAN SINGH)

Introduction

Tantrāloka means light on Tantra which literally means thread. This thread, however, happens to have been used in one of its earliest usage in the Ṛgveda itself in such a deep sense as understanding binding the entire reality together in a single fold of comprehension so beneficial as to transform the human nature of all its baser kind of tendency into the most idealistic form which is known as the divine. The *mantra* concerned advises wise men as follows:

> While spreading the thread for weaving out into a piece of cloth, follow the illumination of the higher light and safeguard the path having been prepared through meditative effort. Weave out the cloth out of the ideas spun in the form of the threads setting them perfectly in an even form and thus become contemplative humans having the prospect of giving birth to the class of divine beings. (Ṛgveda, X.53.6)

Remarkably enough, this suggestion of the Vedic seer seems to have found out its best recipient in Abhinavagupta and that also in the form of his *Tantrāloka*, as the epitome of wisdom screened out of the *Tantras* coming out of the mouth of Śiva by way of response to the queries of his consort, the Goddess, an embodiment of His own creativity. Very many of the Tantras whose essence has been absorbed in the *Tantrāloka* have disappeared by this time owing to convulsions of history to be not available to us today. On this account, the *Tantrāloka* become all the more important for the humanity as it has embodied in it the invaluable wisdom contained in them by such a genius *par excellence* as

Abhinavagupta, a yogin, *tantrika,* psychologist, philosopher and aesthetician all combined in him together.

Abhinavagupta's (950-1020 AD) ancestry goes back to Kannauj to a clan of Brāhmaṇas with Agastya as the name of their lineage. One eminent scholar of this clan named Atrigupta was taken to Kashmir by King Lalitāditya in course of his victory over Yaśovarman, the King of Kannauj in 736 A.D. Lalitāditya was not only a great warrior but also a lover of learning. It was out of his love for learning that he took Atrigupta along with him to Kashmir. Kannauj at that time was a great centre of learning as is borne out by their migration to Bengal for conducting certain *yajñas* by the Sen Dynasty of kings. Atrigupta was provided with a mansion at the bank of the river Vitastā now known as Jhelum in the vicinity of a temple of Śiva. This seems to have been done on account of Atrigupta's devotion to this deity. This event belongs to the eighth century AD.

It was in the lineage of Atrigupta that after a few generations was born Varāhagupta. He was the grandfather of Abhinavagupta born of his son Narasimhagupta known popularly as Cukhulaka. Narasimhagupta was a highly learned *pandit* conversant with several branches of learning such as grammar, literature, aesthetics and the system of logic. Abhinava's mother was Vimalā who died quite young in the early childhood of Abhinava. Mother being the centre of affection for a child, her demise at that early stage of Abhinava's life caused the renunciatory tendency in Abhinava left solely to the care of his father for bringing him up as well as for his education.

As regards the aspect of learning, Abhinava has paid glowing tributes to his father in initiating him into all those branches of Sanskrit learning as were mastered by him. With this educational background prepared by his father along with the renunciatory tendency caused by the demise of the mother in early childhood accentuated immense love for learning in Abhinava diverting his mind from enjoyment of the luxuries of life as made available to him ancestrally in the beautiful surrounding of the land at the bank of the mighty Vitastā, particularly close to the temple of Śiva with all His cultural background of renunciation and source of wisdom.

With this intellectual and spiritual background Abhinava moved from school to school and teacher to teacher in the quest for real knowledge and wisdom which might quench his thirst for more and more which might be to his full satisfaction. In keeping with this tendency and related action undertaken on

his part, he has elucidated his case as a model for disciples of all times to follow the tendency of the black-bee flying from flower to flower in course of its will to find out the flower which might be most satisfactory to its sense of smell. In the land of flowers such as Kashmir, this imagery came not only to be evoked in his mind poetically but found its inculcation in his own educational career moving from Maṭh to Maṭh and teacher to teacher in the quest for knowledge and understanding.

I. Abhinava's Attitude Towards the Veda

His profundity in various fields of Sanskritic literature is very much reflected in the *Tantrāloka* throughout. Be it logic, grammar, philosophical systems including Sāṅkhya, Yoga, Mīmāṁsā, Vedānta, Vaiśeṣika or Buddhism, he displays thorough understanding of all of them as is evident from their references at various places in the *Tantrāloka*. He is also at home in regard to the Vedic literature as is evident from his reference to the *Aitareya Āraṇyaka* in *Tantrāloka*, III.226 where its author Mahidhara Aitareya has been identified as a manifest form of Śiva and as such is said to have taken the world as a form of *visarga* (:), remission. This viewpoint has formed the backbone of the Śaivite equation of the world with sounds of the *mātṛkā* and *mālinī* series of sounds. This is also based on the Aitareya's elaborate statement regarding it where it claims that *Vāk* or sound is as expansive as Brahman and that wherever there is Brahman, there is also the *Vāk*.[1]

His idea of Śakti as the all-encompassing cosmic and extra-cosmic absolute force has very much its prototype in Aditi of the Ṛgveda who has been described there in the *Saṁhitā* as the heaven, intermediate space, mother, father and son, as all the creatures, the past, present and future all taken together. This account of her in the *Saṁhitā* is obviously inclusive of her transcending the limits of space, time and causality and yet manifesting Herself as all-in-all including the conscient and inconscient, gods, goddesses as well as all the creatures of the creation, human, sub-human and superhuman. Her oneness with *Vāk* seems to have been very much based on the Vagāmbhṛṇī Hymn of the same *Saṁhitā* where Āmbhṛṇī the daughter of sage Ambhṛṇa on the ground of her experience of oneness with *Vāk* as the all-comprehending principle narrates herself as moving in the company of all groups of gods such as Rudras, Vasus and Ādityas. She claims to have strung the bow of Rudra for the sake of killing Śaru, the great opponent of Brahman the principle of order and integrality behind the diversity and contrariety in the universe and to have entered into the compass of the heaven and earth, in the

1 Aitareya Āraṇyaka III.8

depth of the sea and thus to have become practically the earth itself creating the background for Abhinava to give utmost importance to it as the most concretised form of the Reality and the initial step of progress to Śiva-hood.

Abhinava's entire system of breath-control has its prototype in the Kaṭha Upaniṣad's idea of the same force particularly under the denomination again of the personified form of Aditi. The Upaniṣadic verse describes her as to have assumed the form of a diminutive sized deity indwelling the middle-most point of the body and as being worshipped by all gods and motivating the *prāṇa* to move upward and *apāna* downward. Obviously this account is suggestive of the sage's *sādhanā* of finding out that centre in the human body which is divisive of *prāṇa* and *apāna* resulting in the upward movement of the combined and refined form of the breath along another channel of nerves known as *suṣumnā*, though left unnamed here in the verse. This missing point, however, is supplemented by another hymn of the *Saṁhitā* coming almost at the end of it, that is, Ṛgveda, X.189. In this hymn of just three verses addressed to *Sārparājñī* as its deity there is an account of a bull of variegated colour moving in the womb of the mother and proceeding to the father from within with the combination of *prāṇa* and *apāna* assuming the form of *Vāk*. *Sārparājñī*, the queen of serpents as its deity is suggestive of what subsequently came to be named as *kuṇḍalinī*, taking the form of *Vāk* with the combination of *prāṇa* and *apāna* and rising upward towards the Father is obviously indicative of the entire course of the *sādhanā* of awakening of *kuṇḍalinī* and rising from the mother, the *mūlādhāra cakra* as representative of the element of earth in the human body and proceeding to the Father, the ultimate source of creation as Śiva. The androgenity of the bull here as a male but elsewhere as a female in the capacity of *Vāk* as in Ṛgveda I.164.41 is very much suggestive of the same of Śiva-Śakti as the points of start and consummation of the *kuṇḍalinī* in the context of yogic practice. Śiva's representation by His ride the bull and that of Śakti by *Vāk* here as well as in Tantra go to confirm this interpretation to a great extent.

As regards Rudra-Śiva's taking to wine and alternatively to *viṣa*, poison as in the context of the contest between gods and demons in course of churning of the ocean, this is very much obvious from Ṛgveda X.136, giving an account of a clan of contemplators, *munis*, yellowish in colour, besmearing themselves something malodorous, using air as thread to move forcefully as fast as wind, keeping long hair and drinking poison in the company of Rudra and getting intoxicated by the drink. It is explicit from these details that these *munis* were a group of Śaivites having Rudra as their deity, practising control of breath to the extent

of so much expertise as to accomplish such feats as to disappear physically from the scene at times, taking no time in moving from one place to another, keeping long hair, besmearing their bodies with something like ash, caring little to cover their bodies, keeping mute, remaining contemplating, flying in space, moving in the midst of such beings as Apsaras and Gandharvas besides wild animals. As regards the practice of taking to poison, it is interesting to note that in the *Vijñāna Bhairava* the word *viṣa* has been taken to mean the *kuṇḍalinī* in the midst of which on the one side and on the other the practitioner of yoga has been required to move with the help of rarified breath.[2]

In fact, the idea of arousal of the *kuṇḍalinī* is very much implicit in the mode of pronunciation of the Vedic *mantras* themselves. There are mainly three accents in them, namely, *udātta*, *anudātta* and *svarita*. *Udātta* is kept unmarked in the written text while the *anudātta* is indicated by the underlining of the syllable concerned and *svarita* by a stroke at the head of it. In the recitational form, the *anudāta* is indicated by lowering the hand and *udātta* by raising it upward while the *svarita* by a horizontal movement of it in the middle. These movements of the hand are indicative of the lowering of the *anudātta*, balancing of the *svarita* and raising upward of the *udātta* in the so rarified a form as requiring nothing to indicate to it. As a combined form of *udātta* and *anudātta svarita*'s notation by the stroke at the head of the syllable is suggestive of rising of the *kuṇḍalinī* upward in the form of the combined and rarified form of the breath. The horizontal movement of the hand in its indication is suggestive of the process of combining and balancing the two main breaths as preparatory to its surging upward. It was perhaps in view of this deep significance of the recitation of the *mantras* discovered in course of the state of *samādhi* of the seers as are said to have being lying within while seeing them that it has been kept alive deliberately for thousands of years until now in their original form all vicissitudes of history notwithstanding.

Intimately connected with this fact is the pronunciation of the *mahāvākya so'ham* involving the individual's experience of oneness with the Ultimate Reality, i.e., Brahman. This *vākya* occurs for the first time in the *Īśa Upaniṣad* at its mantra No. 16 recounting the experience concerned of the great seer Dadhyaṅ Ātharvaṇa. It has come to be considered as *haṁsa mahāmantra* by Abhinava in *Tantrāloka* XXX.71. *Haṁsa* is an inverted form of *so'ham*. The *haṁsa* has received its deeper sense from a *mantra* occurring in Ṛgveda IV.40 as the last verse of the hymn known as *Haṁsapadī* having become famous not

2 *Vijñāna Bhairava* verse 67.

only on account of the pervasiveness of the swan, as the *haṁsa*, literally means, but also on account of its structure of qualification of the *haṁsa* by as many as fifteen adjectives all amounting to showing its pervasiveness in so many forms. It is due to this unique qualification of it that it has come to be adopted in the *Kaṭha Upaniṣad* at V.2 exactly as it is except for addition of the word *bṛhat* at the ending raising the number of adjectives to sixteen which at various levels has been regarded as indicative of completion and perfection and hence has also been taken as the carrier of the sense of Ātman, the Self in all its purity. *Haṁsa*, swan, as a migratory bird due to its spotless white colour, capacity of flight and habit of drinking clean water, etc. has become indicatory of the Self as has been realised by Vedic seers and subsequent sages. This is the semantic aspect of its connotation. The same word in its inverted form *so* + *ham* becomes phonetically indicative of the sound produced in course of breathing-in and breathing-out respectively. Equipped with this twofold sense it has come to be elevated to the position of the *mahāvākya*, magnificent statement in the Upaniṣads. On the analogy of the sound produced in course of breathing-in and breathing-out on the human level it has come to be accepted as the very principle of life obtaining throughout the entire creation and as such as the Ultimate Reality manifesting itself as all the individualities on the same scale. Since breathing is the common criterion of life serving as the basic ground of developing consciousness, regulation of it has come to be accepted as the fundamental principle of spiritual practice. All this significance of the act of breathing and its potentiality of developing into the mainstay of spiritual practice came to be realised during the Vedic period from within the austere practices of the seers of the age leading to get consolidated into the discipline of yoga with its steps of *prāṇāyāma*, breath-control, meditation and *samādhi*, exclusive absorption, etc. with its by products of the idea of the central nerve *suṣumnā*, various centres of nerves on different levels of it and the *kuṇḍalinī*, etc. as made out here already.

On account of the extreme subtlety of the matter and the consequent difficulty in its maintenance at a larger scale, austere pursuits for it began to be replaced during the later period of the Vedic age itself as represented by the *Brāhmaṇas* by its exteriorised form of *karmakāṇḍa* involving performance of sacrifices, etc. taking the form of the main ideological stream of thinking and practices under the Vedic fold, the austere pursuits were kept alive in secret circles of yogins and *Tāntriks*. While the main stream continued to follow the introverted path of breath-control in the form of the *Āraṇyakas* leading to the evolution of the Upaniṣadic thought and practices of meditation, its offshoot remained

concentrated on breath and its neural mechanism resulting in what subsequently became famous in the form of *Tantra* and *kuṇḍalinī yoga*. That *Tantra* has its root in the Veda itself is evident not only from the prevalence of its elements in the Vedic *Saṁhitās* in their denominations such as the Ṛgveda, Atharvaveda, etc. in the form of reference to nerves, *cakras*, etc. but also from a holistic reference to it in the form of the essence of it to be integrated and evolved into a system with its possibility of improvement over humanity and even its potentiality to turn into the divine. The *mantra* as ascribed to its authorship to *Saucīka* reads in translation as follows:

> While spreading the thread for weaving out into a piece of cloth, follow the illumination of the higher light and safeguard the path having been prepared through meditative effort. Weave out the cloth out of the ideas spun in the form of the threads setting them perfectly in an even form and thus become contemplative humans having the prospect of giving birth to the class of divine beings.[3]

Use of the word *tantu*, derived as it is from the root *tan*, meaning the thread along with its participial form *tanvan* in the sense of spreading the thread, obviously amounts to convey the sense of origin of the discipline of Tantra herein. The necessity of setting the threads in a perfectly even form so as to weave out the smooth cloth with the help of the light of higher order is certainly reflective of the utmost care and use of the faculty of higher consciousness in setting the threads evenly. *Apas*, toil, of the singers is clearly suggestive of the effort of the original creators of the *mantra* bearing the ideas of higher order needing to be set side by side in a manner so as to evolve into a system of thought which may be satisfactorily acceptable to and practicable to its followers. Such is the discipline of *Tantra* with its emphasis on smoothness of the process of breathing, reduction of its frequency to the extent of its attenuation and even complete stoppage leading to improvement on the human nature and his attainment of the divine with his experience of oneness with Him via any of the yogic devices including the *kuṇḍalinī yoga* in particular.

Thus, *Tantra* is a by-product of the Vedas taking shape of a discipline out of the introvertive tendency of the Vedic thought as different, though only partly, from the sacrificial aspect of it inasmuch as it has tried to confine the cult of sacrifice from its exteriority to interiority in the human body itself. All secret places and

3 तन्तुं तन्वन् रजसो भानुमन्विहि ज्योतिष्मतः पथो रक्ष धिया कृतान् ।
अनुल्वणं वयत जोगुवामपो मनुर्भव जनया दैव्यं जनम् । । Ṛgveda, 10.53.6

acts suggested to be undertaken there in those places have been withdrawn to the human body and its functions. So far as the consideration of it as a growth independent of the Veda is concerned, it has been caused by the psychology of exclusivity behind the formation of disciplines as distinct from one another partly in view of separative emphasis on the particular aspect of the discipline concerned and partly owing to assertion of the egotism of the champions of the disciplines concerned. Another significant factor involved behind this separative tendency of the human mind is the necessity of exclusiveness of concentration. This is particularly true of disciplines concerned with the problem of faith as the religious matters are concerned with. One cannot be faithful to two systems of religious natures at a time maintaining a balance. In order to be concentrated on one, it is necessary for the follower to keep the other relatively in abeyance. Just as two absolutes are not possible for the rational mind, even so more than one deity as the supreme is impossible for the faithful. If the Ṛgvedic seer Dīrghatamas could make the well-known statement that the Reality is but one which has been conceived and named as Indra, Mitra, Varuṇa, Agni, Suparna, Yama and Mātriśvan, he has not displayed his equality of faith towards all of them in any other respect except for their inherence in one Existence known as *Sat*. The same spirit underlies Abhinava's formulation of all the deities as aspects of Śiva as the Lord of consciousness with Śakti as His Force. Under such circumstances, it became necessary for him to make other gods subordinate to Him including even Viṣṇu in spite of the Vedic assertion that while Agni is the lowest amongst gods, Viṣṇu is the highest.

As regards the unification of gods and goddesses in Śiva, that has already been done by Vedic seers, Upaniṣadic sages, sage Vyāsa in the *Bhagavadgītā* and even Yāska, the author of Nirukta if not with reference to Śiva in particular, decidedly with reference to Ātman and Brahman. Leaving apart the Upaniṣads and *Bhagavadgītā* even such a sage as Yāska who, in spite of being primarily a linguist, in the seventh chapter of his Nirukta has unambiguously stated that on account of its broadness, the Ātman has been prayed to by seers as gods making them as representatives of it in its different aspects making them as interchangeable amongst them on account of their functioning on the common ground of it, they become borne of themselves, of each other and of their action. Even their accessories such as rides and weapons have been suggested as having been carved out of the same. Abhinava as well has followed the suit at least in Tantrāloka XV.60 to have identified Lord Śiva as the colossus reservoir of water in the form of the Ātman having taken a dip wherein the entire universe can

attain cleanliness and purity with the prospect of purification of their followers. In verse No. 224 of the same Chapter of the text he has conceived of Him as lying above Brahmā in the form of the absolute Brahman which has expanded itself in the form of the world in His various manifestations. Thus, if the Vedic seer has identified the basic stuff of the emergences of everything conscious as well as inconscient in the form of base Existence, the Upaniṣads, etc. in the form of consciousness including self-consciousness, as the concept of *ātman* implies, Abhinava has understood it in all its triplicity of aspects namely, existence, consciousness and delight as involved in the personality of Śiva existing, being aware of His existence and delighting in the eternally stable company of His consort Śakti. For the introduction of the sense of delight to Viṣṇu in His aspects of existence and consciousness while in Vaiṣṇavism there has arisen the necessity of bringing in Lakṣmī and her substitute Rādhā from outside, that necessity has become fulfilled automatically by conceiving of His consort His force or Śakti as implicit in His existence, etc. Apart from the sectoral bias quite natural for the maintenance of exclusivity of each and every dispensation of faith and spiritual practice, this invariability of relationship between Śiva and Śakti is perhaps one of the fundamental reasons behind Abhinava's declaration of Vaiṣṇavism along with the Veda and Buddhism as a relatively lower kind of religio-spiritual order.

II. Abhinavagupta's Critique of the Veda

This kind of rather mutually condemnatory judgement on the part of such a sagacious thinker as Abhinava in spite of even the Vedic background of such a unique seer as Dīrghatamas and others has perhaps gained its sharpness from the primacy of the *maṭha*-system of education in his life. The word *maṭha manth,* to churn, is suggestive of stress on its exclusivity. That in spite of his motto to gather information from all possibly available sources of knowledge like the honey-bee, he had to stick to the *maṭha*-system of the lineage of Somānanda, Utpaladeva, Lakṣmaṇagupta and Śambhunātha particularly for his education of the nature of wisdom, bespeaks in itself the limitations of choice open to him particularly on matters imbued with the sectoral concern. This is quite obvious from his own statement in *Tantrāloka* at XIV.44 in which he points out that option on the path of yogic approach to the Reality is a great hurdle and that by virtue of elimination of all other options except for devotion to Śiva one has the possibility of reaching Him. In yet another verse occurring at *Tantrāloka* XV.571, he refers to a text most probably belonging to his own sect and titled as ***Mādhavakula*** to the effect that the follower of his School needs to avoid textual

statements of Vedas and Vaiṣṇavism. His teacher Bhūtinātha whom he refers to at several places in the *Tantrāloka* as his *Brahma-vidyā-guru* does not seem to be very much conversant with Vedic texts as referred to here in their in-depth points of view except for the sacerdotal which during almost the entire Medieval period has been the subject of study in the name of the Veda due perhaps to its popularisation by the codification of the followers of the Mīmāṁsā School.

In fact, the real secret of the Vedic wisdom lies revealed in the Vedic *Saṁhitās* which are texts coming directly from the seers undergoing arduous course of yoga and austerity and couching their realisations in clusters of symbols drawn from their surroundings dominated particularly by objects and forces of nature. It is the difficulty of understanding their symbolic mode of expression which has made the *Saṁhitās* difficult to understand. An instance to the point, for example, is *Ṛgveda* VIII.6.30 along with a couple of *mantras* preceding it. It has been mentioned in the context as a whole that the essential Vedic wisdom came to be availed of by seers while undergoing *tapas* in mountainous caves and valleys serving as the perennial source of water in the form of streams roaring down to the foot of the peaks. What the seers saw from that height was the world as an oceanic expanse of water vibrating tumultuously back and forth and resulting in incessant change in the process of time. Distantly apart from this scenario of ceaseless change what they happen to observe beyond the range of space and time there was beaming a light of the original seed of creation which has sprouted in the form of all the multiplicity of the creation.

What Abhinavagupta has done vis-a-vis such revelations embedded in the Vedic *Saṁhitā* is that on the one hand he has assimilated such ideas in the making of the idea of Śiva as the supernal and luminous seed of creation in all its timelessness and yet on the other has decried it along with Buddhism, Jainism, logic and Vaiṣṇavism as an *adhaḥ-sāstra*, a discipline of relatively lower order and as such to have tried to learn its secret from his teacher, namely, Bhūtirāja or Bhūtinātha. The reason behind this contradiction of viewpoint in him, as stated already, is his exclusive commitment to his School.

It is partly due to the support of such an attitude towards Veda by authorities like Abhinavagupta and mainly due to the divisive interests and denunciatory cultural bias of the Western Indologists particularly of British orientation against Veda that they invented the myth of the theory of Aryan Invasion and tried to create a wedge between the Vedic and Tantric dispensations declaring a non-Aryan origin of idea of Śiva and as hence non-Vedic as against the pure naturalism

of Vedic gods and goddesses. As is evident from subsequent archaeological finds and other researches it has been found that there is no evidence at all to suggest that anything like an invasion from the European hordes took place on the Indian soil in course of the known history. As regards the case of linguistic affinity throughout the area concerned, that is explicable the other way round in view of the antiquity and structure of Sanskrit language vis-a-vis the other languages concerned. Thus, to imagine that Śaivism in its origin is non-Vedic is a mere myth created with some vested interest.

So far as the root of Śiva in the Ṛgveda is concerned it is very much there to find out though not in the form of Śiva but in the form of Rudra who came to be treated by Abhinava as subsidiary to Him. The importance of Rudra in the plural is quite evident in the Vāgāmbhṛṇī hymn as they in a group have been stated there along with Adityas and Vasus with whom Āmbhṛṇī claims to move. Almost the same remains the position of Śiva in the Yajurveda also vis-a-vis Rudras except for two points. In the sixteenth chapter of it known as *Rudraṣṭādhyāyī* he appears again as the group of Rudras but with significant difference that Śiva here is the ideal form of them aspired for. This is evident from *mantra* Nos. 2, 13, 41 and 51 therein where the devotee expects from Him in the singular to reveal Himself in His Śiva form amounting to the auspicious, Śivatara, more auspicious, Śivatama not only in form, *tanu*, but also in spirit, *sumanā*. This prayer of the seer gets materialised in the last Chapter of the *Saṁhitā* wherein its paramount seer Dadhyaṅ Ātharvaṇa refers to Him as Īśa and expects all devotees of Him to experience Him as obtaining in the whole world including both animate and inanimate not only in their present status but also in their dynamics of change taking place all the time constantly and motivating them to live rejoicing all the pleasures offered by them but only with the sense of renunciation, *tyaktena bhuñjīthāḥ*, without any craving for possession of them, belong as they do to Him who indwells them. It is, indeed, this Īśa in His gracious and Lordly form who has been made the object of devotion by Abhinava in transcendence of the Rudras conceived as His missionary and Sadāśiva as His deputy.

There is another Vedic source in the form of a couple of Upaniṣads, namely, *Kena* and *Śvetāśvatara* which anticipate Abhinavagupta's view of Śiva in several ways of which he does never make any mention obviously due to his sectoral bindings which he followed so vigorously. The evidence occurs in the Kena Upaniṣad in the form of the episode of Umā Haimavatī. The episode reads as follows. In the war between gods and demons what incidentally once happened was that the gods came out victorious and began to celebrate their victory somewhere. While

they were enjoying the celebration, a Yakṣa appeared at some distance from the site of celebration. The gods were surprised and deputed Agni, the leader of the lowest rank amongst them to enquire as to who he was. Agni went straightaway to him and asked him to identify himself. Instead of responding to Agni's query, the Yakṣa put the same question back to Agni. Agni told him what he was and claimed that he was so powerful as to burn the whole world. The Yakṣa put a blade of grass before him asking him to burn it. Agni tried his best to burn it but totally failed and went back with diffidence. This was followed by deputation of the leaders of the higher order, namely, Vāyu with the recurrence of the same incident with him too. This was followed by the arrival of Indra himself the Lord of all of them. His approach to the Yakṣa, however, was responded by total absence of him substituted by a beautiful lady in his place. On enquiry, the lady told Indra that she was Umā Haimavatī and that Yakṣa was Brahman Itself, the real force behind their victory but materially as shapeless as a sudden flash of lightning so dazzling as to make the eye blink at its glance. Even then, she told Indra that it was so mighty as to make the mind move, conduct the processes of determination and indetermination besides being capable of realisation via austerity, self-control and selfless action as spelt out by the Vedas in all their branches and strata.

This anecdote is a remarkable evidence of the anticipation of Abhinava's philosophy of Śaivism by Vedic seers and Upaniṣadic sages except for secondary details and integration of diverse viewpoints in a synthetic form. Some of those details remaining uncovered by the accounts of this anecdote, however, are available in the *Śvetāśvatara Upaniṣad*. In the first place what has presented here in the anecdote in the figurative form of Umā Haimavatī is exposed literally in the form of Śakti right in the beginning of the *Upaniṣad* which, as such, lies there enclosing the Lord well within itself by means of peculiar attributes of it. Does it not anticipate Abhinava's association of Śiva with His Śakti with all the sense of androgeneity of Him remaining kept in abeyance? Further, later in the same Upaniṣad, this Śakti is spelt out as His supernal Force including knowledge, force and action, *jñāna*, *bala* and action as almost the same as Abhinava's view of the Force having been considered as willing, knowing and action.

In the second place, Rudra who has remained simply as a deity in the Ṛgveda has been diversified into hundreds of them in the whole chapter devoted to him in the Yajurveda. In the *Śvetāśvatara Upaniṣad*, he is stated to be only one ruling over the entire creation and abiding in all individual beings at the end as their Self in his contracted form. In the same chapter of the Upaniṣad a little later

he has been addressed positively as Śiva indwelling the creation assuming the form of mouth, head, and neck of all living beings and lying down as a whole in the cave of their hearts, *sarvabhūta guhāśayaḥ* (III.11). Yet in another *mantra* of the same chapter He is characterised as atomic of the atomics and bigger than the biggest indwelling the same cave and capable of being realised as such by making oneself rid of all kinds of selfish actions and aspirations resulting in transcendence of all experiences of grief (III.20). Pacification of all basic constituents of the personality, *dhātuprasāda*, as mentioned in this *mantra* is obviously suggestive of regularisation of the principle of life manifesting itself in the form of breath and that of psychic nature.

His denomination as Śiva occurs in a number of other *mantras*. For instance, in the sixteenth *mantra* of the fourth chapter of the Upaniṣad again He is addressed as Śiva pervading the entire creation in its most essential form as symbolised by the term 'the clarified essence of the clarified butter as lying concealed in the inmost being of creatures as well as encircling the whole of it all at once and that He is the ultimate destination of all those who get liberated from the trap of the world.' Again in the fourteenth *mantra* of the fifth chapter therein He has been characterised as Śiva with the specification of receptivity through the sense of being and also as the cause of being and non-being both, Creator of the world of multiplicity through factorisation of the integrality, *kalā-sarga-karam*. It is important to note that Abhinava also makes use of the word *kalā* to attribute to it the act of factorisation behind the oneness of all with Śiva. Attribution of non-being along with being to Him as its cause amounts obviously to the recognition of the positivity of the zero as a number embedded in it as recognised as the greatest contribution to mathematics by mathematicians and trace of the anti-matter by the physicist in existence side by side with the matter. Along with the agency of factorisation of the entity as invested in Him, He has been conceived by Abhinava as transcendent to it through the use of the word *akala* for Him, which, too, lies anticipated in the fifth *mantra* of the sixth chapter of the Upaniṣad.

In addition to all these highly interesting points embedded in the Upaniṣad, what is of paramount importance here is devotion as the way to Him positively with the mention of the significant word *bhakti* in this regard in the last *mantra* of the Upaniṣad which is so favourite to Abhinava moreover with the same quantum of it to the teacher who has happened to show the way to Him to the disciple as is explicit from the wording of the Upaniṣad: *yasya deve parā bhaktir yathā deve tathā gurau*, as much devotion to the Lord as to one's teacher also. It is only such

a disciple in who this secret teaching has the possibility of being fruitful.

In view of all this stuff having been already in the Upaniṣad as the last part of the Vedas, Abhinava's characterisation of the *Śruti* as a *śāstra* lower than his is obviously conspicuous by unacquaintance of it by him in spite of having elapsed some time in the proximity of his Vedic teacher named Bhūtirāja. The only possible justification for it in this regard is partly his sectoral commitment and partly the teacher's emphasis only on the sacerdotal aspect of the Veda.

At the same time, it needs to be noted that Abhinava is such an honest author that had he taken any inspiration from the Upaniṣad in this regard while writing the *Tantrāloka* he was sure not have left it unacknowledged. The way out of this contradiction, therefore, seems to lie partly in the prevalence of these ideas and the concerned terminologies in the Indian psyche as a whole and partly owing to amazingly wide and deep psychic and intellectual range of his understanding and inventiveness in matters spiritual to such an extent as not only to cover ideas of the past without any possibility of borrowal from any source but also anticipate those also which are waiting to come to light in the future. This is quite obvious from a thorough study of his *magnum opus*.

As regards the wide range of understanding of Abhinava as per his own explanation in this regard is understandable in terms of his attribution of it to the phenomenon of descent of the force of consciousness known as *śaktipāta* vis-a-vis his analogy of the black-bee extending up to the same of the honeybee. The honeybee moves from flower to flower in its collection of the sensibility of smell in the form its nectar and puts them all in its hive in a large multitude for days so as to rise to the magnitude of the honey drawn from it. The juices fetched by it in smallest possible quantity by each bee from innumerably diverse sources like flowers and fruits and mixed together with all their special qualities understandably without any awareness of it on the part of the bee, results in something as the honey which uniformly has been giving a different kind of taste almost the same all over the world. This analogy has its root in the Ṛgveda from which it has come to the Chāndogya and Bṛhadāraṇyaka Upaniṣads for the sake of whose secrecy seer Dadhyaṅ Ātharvaṇa had to permit himself to get beheaded by Indra. This is known in the Upaniṣads as the science of honey, *madhu-vidyā*. The same analogy has been made use of by Abhinava most probably unknowingly of its Vedic root to a certain extent. This is obvious from his stopping half way in making use of the analogy short of the formation of the honey but diverting the imagery to evolving the capability of descent of the

Force of consciousness in its wider implication. As per his statement, "As the black bee moves from flower to flower in its search for the smell of its liking, even so the seeker of knowledge should move from one teacher to another in his quest for the essential wisdom." "Having drawn upon various teachers and literary sources and by virtue of the use of his own genius over and above it, the aspirant needs to create his own ocean of wisdom and make the boat of his life sail across."[4] This is the method suggested by Abhinava by way of preparation for the descent of the Force of consciousness in the form of special wisdom.

III. Reflection of Plato's Allegory of the Cave

From a thorough and close study of his *Tantrāloka* it becomes quite obvious that this objective must have been achieved in his own life as the text has come to contain all kinds of wisdom in it in both the sides, that is, past and the future from his standpoint. An elucidation of it on the former side may be found in his use of the analogy of reflection as common to Plato's view of Ideas and the allegory of the cave. Needless to point out that Plato has conceived of the world as a complex of ideas reflected on the screen of the mind received from the real occurrences of it in the heaven with the idea of the good as central to all of them parallel to Śiva of Abhinava amounting to auspiciousness. This basic contention of him has been elucidated by him through the allegory of the cave in which man has been depicted as the cave-dweller seeing whatever is passing outside his cave as reflected on the mirror of his mind with his face turned inward inside the cave towards the mirror without any inkling of the happenings in their original shape. With no possibility of his borrowal of it from Plato of the fourth century BC of Greece, the imagery has been so prominent in the mind of Abhinava that it has been made use of almost in an identical form twice in the *Tantrāloka* with thorough and minute deliberation on the nature of the reflection along with the nature of relationship of it with the original form of it. While Plato has remained contented himself only with reference to it via the medium of the imagery of the cave, Abhinava has gone in the details of the psychology of perceiving the reflection to the extent of its representation of the original incident via its elucidation in the form of a beloved seeing the reflection of her lover secretly in a mirror, placing the mirror on her bosom and yet not feeling contented as she would otherwise have felt by actually embracing him. Thus, while Plato stops only with the reference to the illusory nature of the universal phenomenon, Abhinava goes deeper into the nature of the problem ending up with the solution of it via the individual's realisation of his oneness with Śiva

4 Tantrāloka, XIII.335 and XIII.343

along with the suggestion of the way to it beginning from dedication to Him, meditation on Him culminating in actual psychic and neural experience in the form of the *kuṇḍalinī yoga*.

IV. Abhinava and Immanuel Kant

To think of Abhinavagupta vis-a-vis another paramount philosopher of the West, Immanuel Kant belonging down to the modern age, what we find interesting is their characterisation of space and time in their respective systems of thought. Kant puts time and space under the term categories of understanding along with causality amounting to suggest that they are unessential and are superimposed on the reality from the side of the human mind by way of looking at things in his own way. In his view, it is necessary for the human mind to think of anything by according to it some location and a certain point of time in the absence of which both the subject of understanding remains beyond the range of understanding. Kindred is the position of the concept of causality. Anything can be understood properly only by locating the cause of it or at least the effect of it. It is with the imposition of these concepts that the object may become understandable as a phenomenon otherwise it would remain only an unknowable numenon, as Kant calls it as the part of the reality as distinct from the other part or perspective of it known as the phenomenon lying within the range of understanding of the human mind. Since Kant has influenced the Western philosophy as much as Plato had done in ancient times it is quite significant to think of Abhinava's viewpoint in this regard.

On this point it is important to note that Abhinava has characterised space and time both as *adhvan*, the path amounting to the category of understanding. This extent of unanimity on this point between them all the gap of the actual space and time between their actual being is not without its significance. So far as Kant is concerned, he has at his back the philosophy of his Greek predecessor Empedocles of the fifth century BC who has no place for space in his structure of the world of elements. Kant's similar treatment to it along with time is quite in keeping with that ancient tradition behind him. This is by no means applicable to Abhinava with his tradition's admittance of space also as an essential part of the actual world. In keeping with the spirit of that tradition his characterisation of space along with time does not amount to its negation as a matter of fact but only its subordination to the end it leads to, namely, Śiva-hood. In the same way his Śiva unlike Kant's numenon, is not anything simple as a numinous subject with only a bare notion of it with all its insubstantiality but rather Siva

is the very essence of all forming, the cause of everything besides Him and not only realisable but the actual destiny of creation as a whole as well as that of the individual. Instead of a sheer idea of Him, there is a way leading to Him, *deśādhvan* being a part of that way.

V. Abhinava and A.N. Whitehead

Coming closer to the modern age there is another striking point of affinity of Abhinava with a British philosopher Alfred North Whitehead. The point of affinities is all the more striking in view of the colossal difference of background of Whitehead from that of Abhinava. The former had been a Professor mathematics and nuclear physics in London with his publication of *Principia Mathematica*, a monumental work on mathematical logic and became a professor of philosophy at Harvard as late as the sixty-eighth year of his life. His main philosophical work is titled *Process and Reality* in sharp contradistinction from Bradley's *Appearance and Reality*. In course of his deliberation on the nature of the reality as a sheer process of eventuation of events, Whitehead conceives of the involvement of three stages successively in course of making of the object out of events. These stages he has termed as concrescence, prehension and self-transcendence under the motivation of the desire for self-fulfilment. In course of these steps events tend to come close to one another, getting mixed up with one another resulting in self-transcendence in the form of an object with the possibility of turning again into an event of another act of concrescence. The prehension brings satisfaction in the same way as an organism feels satisfied after taking its food. This process aims on the universal scale at ingression into God and the world making God actualised by the ingression. The culmination of this process is termed by Whitehead as apotheosis of the world.

To state about Abhinava's viewpoint vis-a-vis this standpoint of Whitehead, it is interesting to point out is that he, too, holds a kindred position of relationship between the world and his Śiva. The world, according to him is a congregation of *aṇus*, individual objects and beings all tending towards Śiva and seeking to get assimilated to oneness with Him. Leaving apart the case of living beings particularly the humans, he in *Tantrāloka* X.223 contends that if life force were to work inside a jar, it is sure to reach the essential form of Śiva.[5] Start of the breathing process is the basic feature distinguishing the organic from the inorganic. This, too, according to Abhinava may have the possibility of getting actualised. The case of organic beings, particularly of the humans therein is

5 Tantrāloka X.223

quite feasible or indeed is in the process of actualisation but for crossing the hurdles of limitations and ignorance as presented by the forces of *kalā* and *māyā*. While *kalā* is the hurdle of factorisation of the integrality, *māyā* and *avidyā* are those of ignorance. By means of its action of factorisation of the integrality into individualities *kalā* makes all of them self-contented within their limitations, *avidyā* or ignorance creates in them the sense of self-sufficiency. Removal of these hurdles would bring them to the level of *mantra*, *mantreśvara*, *mahāmantreśvara* culminating in transformation into Sadāśiva and then into Śiva-hood with full assimilation to Him which in Whitehead's terminology is almost the same as apotheosis of the world.

The process of transformation of the objective event into the subjective being of the object has been termed by Whitehead as appetition of the objective whereby the object gets assimilated to the being of the emergent subject on the analogy of the organic being's assimilation of the food it takes and makes it a part of its own being. Interestingly enough the very same analogy is implicit in Abhinava's process of transformation of the *aṇu* into Śiva as he has made use of the term *jighatsā* a derivative of *ghas* caused by appetite:

> Whatever is there in the world enshrouded by *māyā* is food as it were, while Lord Śiva is the eater of all this and so I am. He who understands like this needs to be regarded the actual teacher of Śaivism who has reached the essence of things beyond the span of the world.

How Whitehead could draw so close to Abhinava without any possibility of contact with his writings is interesting to think about, particularly as his approach to these cosmological problems is purely logical and scientific as distinct from Abhinava's traditional and experiential via yoga. To say the least in this regard it amounts to validation of the conclusions reached by both of them irrespective of divergence of their approaches.

VI. Abhinava, Freud and Jung

Coming nearer home to psychologists dealing primarily with experience than remaining confined to philosophers with their main thrust on rationality, let us talk of Abhinava's proximity with and difference from Sigmund Freud and Carl Gustav Jung. Freud has concentrated on both ends of the human life, namely, Eros and Thanatos representing respectively the Greek god of love and the belief that the soul dies with the body. It is under the imperative of the said god

that man indulges in the act of sex as a necessity not only to produce life but also to keep it healthy. As per his contention, there is a contrariety between the male and the female lacking either of them the mechanism the other is endowed with. That is the cause of attraction of one for the other. While satisfaction of this tendency keeps both of them healthy inhibition of it causes tension and disease. The act of sex, therefore, is a matter of prime necessity for the maintenance of life.

Abhinava, on the other hand, has tackled the problem of contrariety between the male and the female by the androgyne of Śiva and Śakti suggesting thereby the solution of attraction between the two sides through recourse to the Self as the way not only for relief from the tension but also as the source of immeasurable delight as Śiva as the representative of the Self is. Abhinava has not only theoretically suggested this way out of this innate tendency of the human nature but has practically demonstrated it by his own way of life remaining celibate throughout and becoming a yogin of the first order as is evident from his writings of the *Tantrāloka* on the one hand and the sublimated form of eroticism revealed in his aestheticism. Whatever residue of the inclination to sex supposed to be still remaining in the human, as a way out to its satisfaction he has suggested the messenger, *dutī*, a system for the catharsis of it under which the aspirant has to make use of the *dutī* in the act of sex but only disinterestedly for the experience of the state of liberation from both the sides, the female, thus, acting as the messenger to the state of liberation.

As regards the Freudian tendency to die as supposed to underlie the core of the will to live, and thus presenting a point of contrariety and hence tension in the unconscious part of the human mind, Abhinava has mooted out as its antidote in the form of the latency of Śiva-hood in the psyche of the individual conceived as an atomic form of Him known as *aṇu*.

As regards Abhinava's comparability with Jung, it is relatively much more obvious. At the start it needs to be noted that Jung's departure from the Freudian psychology started with an event of meeting between the two in the year 1907 against the background of almost teacher-taught relationship between them until that date. Freud came to Jung's house, as his autobiographical details tell us and tried to persuade him to work under a plan to turn sex into a dogma. Even after trying to convince Jung for as long as thirteen hours Freud failed to make him agree to his proposal resulting in so much desperation on his part as to fall back on his chair out of a swoon. The event of departure from Freud on this point proved so disturbing on the side of Jung also that, as he tells us, he,

too, began to fall back into the unconscious. It is against this background that he had his constructed house close to a lake and began to practise yoga in what form one does not know, however, as a remedy of his malady. It was as a result of this practice until the year 1914 that he happened to evolve his idea of the collective unconscious over above the Freudian idea of the unconscious as a residue of inhibited desires particularly of sexual nature.

His idea of the unconscious came to be developed owing to the trace of such outlines of ideas in it particularly owing to layers as revealed in course of dreams of deeper significance and analysis of the experiences of his patients. Thus the unconscious came to be developed as a vast reservoir of outlines of ideas lying latent in the depth of the human psyche and were termed as archetypes. This stream of his psychology remained flowing until the year 1945 until an American scientist came under his treatment for uneasiness of mind with none of his wishes having remained unfulfilled. Following a close study of his dreams as delineated in pictorial form what Jung happened to conclude that the patient's mental problems might have become resolved with the coordinated centralisation of his archetypes as revealed in his dreamy figures. This discovery of him came to be termed by him as the archetype of Self as central to all kinds of archetypes. Apart from Plato's model of the Idea of Good as available to him from his background, what seems to have helped him in his formulation of the archetype of the Self was a meeting of him with Raman Maharshi at his *ashram* in Tamil Nadu a few years earlier in course of his visit to India in the year 1937.

Apart from the *Upaniṣads* and their tradition, it is perhaps Raman Maharṣhi who had the most vivid experiences of the Self independently of all external influence on him in his early youth and to have identified it in the form of the hill Aruṇāchal in his vicinity reminding the reader of the same viewpoint of Abhinavagupta concerning the mount Meru as delineated in the eighth chapter of the Tantrāloka dealing with the idea of *deśādhvan* wherein he considers the mountain as the most impressive emblem, *liṅga* of Śiva placed against the background of the whole of the earth as its pedestal, *yoni*, representing Force as His consort.[6] Viewed in the light of the Maharṣhi's direct experience and Jung's deduction out of the American patient's drawings and resolution of the psychic problem, Abhinava's view of the Meru and its pedestal can at its best be rationally explicable in terms of projection of the idea of the Self on the mountain coinciding with that of his Śiva eventually as a device for the commonplace understanding of Him.

6 Tantrāloka, VIII.45

Secondly, it is important to note that there is a striking parity between Jung's idea of the archetypes anima and animus representing respectively the female and the male elements in the human nature. According to him, these two archetypes abide in the human nature side by side as complementary to each other. As such, it is owing to dominance of either of them that the individual turns out to be female or male. Following the determination of the sex, it is significant to note that while anima is introvertive, animus is extrovertive. In view of this sort of complementarity of anima and animus archetypes in the human nature as discovered by Jung has its anticipation in Abhinava's view of the androgyne of Śiva and Śakti corresponding to the male and the female. The complementarity of the male and female elements in the human mind is not only contradictory of the Freudian contention of opposition between the two sides as standing annulled by Jung's viewpoint as corroborated by Abhinava's view of androgyne of Śiva and Śakti has a long history behind it anticipated by thousands of years as its root lies in the *Bṛhadāraṇyaka Upaniṣad*. The Upaniṣad states that there was uniformly a single individual having no scope for enjoyment. Over and above that deficiency in that state of being he rather became afraid of his loneliness. To get rid of this fear he divided himself into two like two parts of a grain as really he had that property of division inherent in him in the form of the male and the female remaining in constant embrace of each other. Being set apart from each other the parts got restored to them their respective inherent nature in the form of the man and the woman. In support its contention, the Upaniṣad refers to the human instinct of feeling his fullness only in their embrace of each other. This view of the Upaniṣad has been attributed to its most celebrated sage Yājñavalkya.[7]

There is another point of unanimity between Abhinava and Jung concerning the use of dream experience of initiation on the disciple as suggested by Abhinava and considered as the most important devise in the treatment of mental and psychic patients by Jung.

VII. Jung's Collective Unconscious versus Abhinava's Cidākāśa

While the collective unconscious unfolds itself mainly in the state of deep sleep, *cidākāśa* remains unfolded in all the states of consciousness, however, particularly in the state of *samādhi*.

7 Bṛhadāraṇyaka Upaniṣad, I.4.3

The collective unconscious is acceded to through withdrawal of impressions of hoary past inside the psyche. As against it, *cidākāśa* is rid of interiority as well as exteriority. Here the world in all its actuality and reality is realized as one with one's total being, *ātman*.

Collective unconscious is a state of unconsciousness. As distinct from it, *cidākāśa* is actual and real in all the sense of supernal consciousness. It is the realization of the inherent consciousness behind everything.

With this deliberation in course of understanding the position of Abhinavagupta vis-a-vis the Western thought both philosophical and psychological, now we have reached the point where we may turn to the Indian side which, as a matter of fact serves as his proper background. On this side, apart from the Vedic *Saṁhitās* and formulation of their stray visions in the form of the Upaniṣads along with the way to realisation via the exercise of breath-control as dealt with in the *Āraṇyakas* which all we have dealt with already in the beginning now is the turn of the *Bhagavadgītā* and the *Yoga-Sūtra* of Patañjali.

VIII. Abhinava and the Bhagavadgītā

As regards the *Bhagavadgītā*, Abhinava has kept its views all through in his mind while writing *Tantrāloka* as is evident from his references to it in the text particularly as made out by his commentator Jayaratha. One such pertinent case is verse No. 67 of the eighth chapter of the text dealing with the post-mortal state of the soul. The *Gītā* tells us that the destiny of the soul is determined by his contemplations at last at the verge of his departure from the world. It tells us that the soul of the dead reaches the same state of being as he was mindful of during the last moments of life. One of his most intimate followers Maheśvarānanda towards the close of his *Mahārthamañjarī* has identified *mahārtha*, the great secret in the form of the message of the *Gītā*. Abhinava himself has written a commentary of the *Gītā*, under the title *Gītārtha-saṅgraha* expounding particularly its secret yogic ideas. As such, it would be unfair for Abhinava as well as the *Gītā* to think of him in complete independence of the sacred text messaging out particularly how the Self needs to act in this world without caring for the result especially in self-interest. Since such action would require self-control in regard to every aspect of the personality, namely, willing, thinking and doing, the individual needs to develop the outlook of a yogin. This, indeed, is the great secret of the *Bhagavadgītā* as understood by Abhinava's great disciple Maheśvarānanda of the fourteenth century AD.

The only significant divergence of Abhinava from the *Bhagavadgītā's* line of thought is his devotion to Śiva and condemnation of Vaiṣṇavism as a lower *śāstra*. This, divergence, however, needs to be minimised in its weight in keeping with the sectoral compulsions of Abhinava as against the Vaiṣṇavite burden of the *Gītā*.

IX. Abhinava versus Patañjali

So far as Abhinava versus Patañjali, the author of *Yoga-Sūtra*, is concerned he has made only a couple of references to the latter one directly and the other understandable by implication. In the direct one while talking of descent of the force of consciousness, *śaktipāta* at verse No. 146 in the thirteenth chapter of the *Tantrāloka*, Abhinava happens to refer verbatim to *sūtra* no. 33 of the third chapter of the *Yoga-Sūtra prātibhadvā sarvam*, meaning that by means of use of the innate reflective power of genius, *pratibhā*, everything is possible howsoever inaccessible otherwise to the mind of the individual. By referring to *pratibhā* in this context Abhinava obviously amounts to equal it with the descent of the force of consciousness from its supramental state.

As regards Abhinava's reference to another aphorism of Patañjali, it is understandable from his use of the phenomenon of possession of the aspirant by an evil spirit, *piśāca*. He has referred to this phenomenon on behalf of some text titled *Mālā*. Referring to this text he reports that how it has been stated there that on aspirant's piercing through the higher *cakra* there is the danger of being possessed by some evil spirit which may mislead him. He has indicated to that spirit as a snake, *bhujaṅgam* emerging out of *mantra, nāda* and *vindu* of supernal nature. This psychic phenomenon is comparable to the import of Patañjali's formula, *sūtra*, occurring at No. 51 of the same third chapter of the text titled *vibhūtipāda*. Use of the word *bhujaṅga*, snake, as the characteristic feature of the agency of distraction as understood by Patañjali on arousal of attachment to the beatitude and sense of self-glorification on achieving some higher state of mind of the yogin seems to refer to the awakening of the force of *kuṇḍalinī* in terms of Abhinava to which surprisingly enough there is no reference at all in the *Yoga-Sūtra* and hence Patañjali was required to characterise it as an agency of distraction at the higher state of psychic progress.

Apart from this kind of divergence between these two authorities of divergent paths, namely, Vivekaja-mārga of Patañjali and Yogaja-mārga of Abhinava, there is still a wider point of gap between them on their respective perceptions

of the final state of being aimed at by them. Needless to point out that both of them equally well characterise that state as one of liberation with this marked difference between them that while the state of liberation is redemption from the clutches of the world as represented by *Prakṛti*, Nature, from the viewpoint of Patañjali, while it lies in the self-fulfilment of the atomic individual in his restoration to his Śiva-hood from the viewpoint of Abhinavagupta. Thus, while the end of the discipline of yoga according to Patañjali is attainment of aloneness absolutely away from the touch of Nature representing everything else as its product, in view of Abhinava it is the state of self-fulfilment of the individual in his inclusion in the range of his being of the entire universe including Śiva as the highest state of existence, consciousness and delight.

X. Abhinava versus Śaṅkara

On account of this kind of inclusiveness of Abhinava which, too, has emerged out of the androgyny of Śiva and Śakti, he has become quite distinct from Ācārya Śaṅkara another and most important exponent of non-dualism which also is the trait of his School. If the inclusiveness of Śaṅkara is a logical consequence of the neutrality of Brahman as the final goal of his philosophical system along with the concerned spiritual practice; this spiritual practice as per his system is most clearly articulated in his *Nirvāṇa Saṭkam*, a poem comprising only six verses. In this composition the great Ācārya right from the beginning to end is negative in all his references to himself. He says that he is neither the earth nor the water, neither the fire nor the air, neither the space nor the mind, neither egotism nor the intellect leaving only his oneness with Śiva. Interestingly this is also the thrust of Abhinava's philosophy in all its theory and practice but has been reached at via the route of inclusion and acceptance of everything sought to be unconcerned with by Śaṅkara but for the positivity and acceptance of an extremely positive shape of Brahman in Its attributes such as existence, consciousness and bliss over and above its absolute neutrality.

Śaṅkara's non-dualism besides being quite innate to him has been strengthened by the Upaniṣads which he commented and that, too, most profoundly in the odd situation of the cave of Vyāsa in Badarikāśrama at the age of less than even sixteen years. All this is surprising and yet true reflecting the innateness of non-dualism to his inner being. As regards the case of Abhinavagupta, in this regard, he has behind him the non-dualistic tradition of Somānanda, Utpaladeva, Lakṣmaṇgupta and Śambhunātha, such a galaxy of teachers of Advaitism besides Bhūtirāja, his teacher of *brahma-vidyā*. In this regard what

seems to be most likely is that this tradition of him was somehow or the other a result of Śaṅkara himself via Somānanda who happened to precede Abhinava broadly by a margin of just four generations coinciding probably with the date of arrival of Śaṅkara in Kashmir. Preceding Somānanda, Śaivism in Kashmir itself was dualistic all the androgyny of Śiva and Śakti notwithstanding and is still continuing to dominate in south India.

As regards the possibility of effect of this non-dualism as centric to Śaivism on the ethical side of the human nature, Abhinava has given the example of a criminal thinking of himself continuously that he is a criminal becoming perfectly criminal although he was probably not so initially. Extending the same psychological viewpoint to one's constant contemplation that he is Śiva, there is little doubt in the transformation of the contemplator becoming Śiva-like with the development of all such virtues in him as are associated with the view of Śiva culminating eventually in attainment of the state of optionlessness, the ultimate objective of life.[8]

XI. Abhinava versus Sri Aurobindo

Sri Aurobindo's integral Vedanta also seems to have drawn considerably from Abhinava in his effort to eliminate the negativity of Śaṅkara's way of approach to the reality. The point of his contact with Śaivism seems to have its root in his employment to the service of the King of Baroda following his return from U.K. sometime in the year 1893 and staying there until 1904. During that period he is reported to have been a voracious reader borrowing big volumes from the library and returning the very next day creating suspicion in the minds of officials concerned. By that time the Kashmir Series of books had become published. However, nowhere in his writings has he admitted to the range of his readings much less to any publication of the series concerned.

The existence of these schools of non-dual Śaivism that later became known as Kashmir Śaivsm was first brought to the knowledge of the world by Georg Buhler in his published report in 1877 entitled "In Search of Sanskrit manuscripts in Kashmir, Rajputana and Central India". In 1911 a Research Department was set up by the government of Pratap Singh Sahib Bahadur, Maharaja of Jammu and Kashmir. Under the auspices of this Department, Kashmir Series of Texts and Studies was published starting from 1911 and the last one was published in 1947.

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8 Tantrāloka XV.269-270

In any case, the effect of Kashmir Śaivism particularly of Abhinava's variety on his idea of the integral Vedanta is quite obvious on several grounds. Parallel to Abhinava's Śiva, Aurobindo's Brahman also is Existence, Consciousness and Bliss. He conceives of consciousness as the central force responsible for the creation of the world. In this respect he had made a clear departure from Śaṅkara inasmuch as in Śaṅkara's Vedanta that creative agent is *māyā*, illusion and hence her creation, too, is a mere illusory appearance like the mirage. Just like Abhinava's Śakti, Aurobindo's consciousness-force also is three-dimensional, namely, willing, doing and awareness. Thus, it is actual instead of being just illusory. Just like Abhinava, he also has carved out several stages above as well as below the mind in the form of the higher-mind, illumined mind, intuition, overmind and supermind matching Abhinava's grades like *mantra*, *mantreśvara*, *mahāmantreśvara* and *Sadāśiva*. On the lower to mind there are matter and life parallel to Abhinava's earth and *prāṇa*. There is also some sort of parallelism between the two in regard to the processes of involution and evolution. Inasmuch as Abhinava has conceived the possibility of a jar becoming Śiva ultimately, Aurobindo also thinks of the possibility of matter's divinisation. If Aurobindo's idea of divinisation lies in the act of inculcation of the sense of existence, consciousness and bliss in matter, in the case of Abhinava it lies in restoring it to its original state of Śiva-hood. In any case in view of both of them consciousness itself is both the efficient as well as the material cause of everything in the world via processes of involution and evolution.

XII. Abhinava versus Mahāvatāra Bāba

Besides the integral Vedanta and Yoga there is some point of affinity of Abhinava with the *kriyā-yoga* of Yogananda of the fame of the Autobiography of a Yogi. In his well known autobiography Yogananda claims to have contact with a Himalayan yogi of the highest order named by him as Mahāvatāra Bāba who could appear at any place of his choice or disappear in the void. Yogananda claims to have learnt from him a kind of yoga, namely, *kriyā-yoga* and to have popularised it in certain circles in India as well as abroad. The Hindi translator and commentator Dr. Param Haṁsa Misra of Tantrāloka has found out some traces of the *kriyā-yoga* in the talks and writings of Pandit Gopinath Kaviraja of Varāṇasī. In fact, there is a slight terminological variation in this kind of yoga, one of them being known as *karma-yoga* as held out by the *Bhagavadgītā* and lying in selfless action while the other has been popularised by Yogananda. Going deeper into the matter, the term *kriyā-yoga* occurs for the first time in the *Yoga-sūtra* of Patañjali as the very first *sutra* of its second chapter wherein

it has been defined as a collective practice of *tapas*, *svādhyāya* and obeisance to God. Abhinava, however, defines it in a different way. As per his definition in *Tantrāloka*, it is not that action is different and yoga is different. As a consequence of ascension of the intellect on the essence of things and the consequent result of pacification of passions of mind whatever happens is known as *kriyā* or indeed *kriyā-yoga*.[9] Obviously this definition of *kriyā-yoga* presupposes a pair of conditions. One of them is ascension of the intellect to the essence. That essence, in view of Abhinava cannot be anything else except for the world's as well as of the individual's rootedness in Śiva or the combined form of Śiva- Śakti.

As regards the difference between *kriyā-yoga* and *karma-yoga* from the grammatical viewpoint, since *karma* is the result of *kriyā*, *kriyā-yoga* may be taken to stand for the process to the end of *karma-yoga*. These respective positions of the two terms seem to fit quite well with their definition in both the texts as pointed to above. As regards Patañjali's definition, *tapas* is a process of self-purification as preparation to self-improvement aiming at clarity of consciousness. The same is the objective of *svādhyāya* also no matter be it taken in the sense of the scriptural text or one's own psychology. The common aim behind all these procedures is control over passions, clarity of consciousness leading to awareness of the essence of things characterised as God, Śiva, etc. and submission to Him in all possible ways, namely, in action, ideation and emotion. All these three aspects of the human nature being mutually integrated in the man's inner being as well as their manifestation outside in the world, whatever action the individual would accomplish would amount to submission to the essence or the God in whatsoever denominational form. This is what amounts to *karma-yoga*.

In view of this clarification on respective statuses of both the denominations, it is obvious that while the *Gītā* emphasises the end-result of the practice of yoga, Yogananda's teacher lays emphasis on the process by passing through which the aspirant may reach the end or hit the goal of life. Before Yogananda's naming him as Mahāvatāra Bābā he was known as Bālakanātha as he had remained like a youth even after centuries of life. He belonged to the same sect of yogins which is responsible for creation of such texts on Yoga as Gorakṣa Saṁhitā, Haṭhayoga Pradīpikā, Haṭha Ratnāvalī in the Medieval age. The famous text *Mahārthamañjarī* by Maheśvarānanda Nātha of the fourteenth century AD also goes to the credit of the same School of yogins. Needless to point out that this Maheśvarānanda Nātha belonged to the lineage of Abhinavagupta and his

9 Tantrāloka, I.151

School beginning from Somānanda. This has become obvious from another biographical work titled *Apprentice to a Himalayan Master* written by Mr. 'M' and published in 2010. As is obvious from Swami Kriyānanda's *Rāja Yoga*, published in 2002, *kriyā-yoga* is the same as is the yoga of Gorakṣanātha and others with its special emphasis on control of breath, *prāṇāyāma*, as the way to clarity of consciousness and realisation of the object of yoga, namely, oneness with Śiva.

Since Abinavagupta belongs to the same School there is nothing surprising in finding out the traces of *kriyā-yoga* in the *Tantrāloka* as referred via our quotation at footnote No. 9. As is obvious from the *Tantrāloka*, Abhinava's account of the processes aiming at Śiva-hood is the most profound in its range, gravity and wealth of yogic processes along with their details. His details include reference to several other *cakras* above the *ājñā* until the *sahasrāra* which is the playground of the higher *kuṇḍalinī*. It includes *samani* and *unmanī* states of consciousness. The mysterious system of nerves and their centres known as *cakra* obtain in the human body in two grades which are the lower and the higher. The lower part of the system comprises of four *cakras*, namely, the *mūlādhāra*, *svādhiṣṭhāna*, *maṇipūra* and *anāhata*. These are supposed to be lower on account of their involvement in sustaining the physical existence, serving as the lotus of the Self, playing the role of the centre by virtue of being the meeting ground of all the seventy-two thousand nerves including the ten main ones as also of the ten kinds of forces of vitality known as *prāṇas*. Besides this, it is also considered as the central fire-place supplying heat to the body. *Anāhata* is the heart-plexus responsible not only for purifying the blood and supplying the same to the whole of the body but also for controlling the emotional aspect of mind.

As distinct from the lower is the higher part of it known as *dvādaśānta* on two accounts. One of it is the gross length of the area covered in the body measuring broadly twelve finger-ends from the throat to the sagittal suture located at the crest. The second one of the reasons behind the denomination of it as such is the fact that it has been found to cover as many as twelve loci of principles. The first ladder of it is the *cakra* known as *viśuddha* which controls the sound, *svara*. The second one is the *cakra* known as *ājñā* which acts as the centre of dispersal of ideas and sounds corresponding to them, *visarga*. The third step is known as *cakreśvara* comprising all the consonant sounds from *k* to *kṣ*. The fourth one is known as *vindu*, the point. The Fifth is known as *ardha candra*. The sixth is known as *ridhinī nāda*, the point of inhibition of sound. The seventh is *nādānta*, end of sound. The eighth is the locus of *śakti*, the force, followed by *vyāpinī*, pervasive, and *samanā*, concentrative in the form of focus of mind. The next to it is the step

known as *sāmanasa*, equipoise, which in its turn is followed by the step known as *śāmbhava*, related to Śambhu, which is indicated by transcendence of the point, *parā-vindu*. As is obvious from the denominations of these steps covering the *dvādaśānta*, they are related to sound and the state of soundlessness in keeping with the corresponding states of mind stopping its operation as indicated by the stoppage of sound at the end. Thus the division of all the stages of *dvādaśānta* is based on the idea of coordination of sound and functioning of mind as the foremost instrument of consciousness in the human personality. All these details concerning the coordination between phonology and psychology seems to have emerged in course of recitation of the sound *Om* in its lengthened form, *pluta*, along with deep contemplation on its sense as representing the entire Reality in both its phases, universal and supernal as it stands for the virtue of having been considered as the most fundamental one right from the very beginning and to have served as the stuff of creation as well as the source of the corresponding consciousness in all its modes and forms.

To come to Abhinava's deliberation on consciousness, in sharp contrast to the contemporary view of consciousness as primarily sensory developing gradually into the mental. The main source of strength of this viewpoint at present is the empiricism of science holding the sway today by virtue of the ever-increasing facilitation of life by validation of the scientific way of thinking. Obviously, Abhinava's view of consciousness has its root in the act of self-consciousness going deep to the core of the mind. If perception has its undeniable source in the validity of the existence of all we perceive, contemplation has its source in the verity of one's own self which, too, is equally well undeniable if not more since denial of verity to it involves the danger of collapse of the possibility of perception itself notwithstanding the continued existence of the world outside, for the existence of which, however, there would not remain any means of validation.

For Abhinava's viewpoint, the force required for validation of even the external world in its existential value is consciousness as concentrated in the self and brings the possibility of perception itself via its channelling through the sensory mechanism. As such, Abhinava holds consciousness as substantial as existence itself as it is responsible for its very being as well as working destined to get dissolved into it. It is the conjugal companion of the total range of Being as represented by Śiva. Unlike the Prakṛti of the Sāṅkhyas being totally opposite to its incidental, inexplicable and ad-hoc companion termed as Puruṣa, Consciousness as the Force of Śiva remains always inseparably associated with Him so much so as to conjointly form an aspect of His body as is evident from the concept

of *ardhanārīśvara* wherein while Śiva appears as the male aspect of one and the same personality, consciousness stands for the female. It is due to such an abiding association between Śiva and His force of consciousness that wherever there is Being, there is also consciousness. The proof for it is the invariability in the coordination between consciousness and existence inasmuch as wherever there is the sense of existence, there is also the presence of consciousness. If existence cannot be divorced of consciousness, the latter cannot be divorced of existence either.

Consciousness, indeed, is omni-conscious, looking within as well as without, facing towards the past as well towards the future besides the present itself. Possibility of history and predictability of events are instances to the point.

Luminosity is the basic feature of consciousness. It is owing to this attribute of it that whatever we get to know becomes illumined to us, no matter be it intellectual or perceptual. According to Upaniṣads as well as Abhinava even the physical light has received its luminosity from consciousness. The cause of its physicality is its intermixture with properties inhibitive of luminosity. Variations in the luminosity of the sun, the moon, planets and stars as well as various forms of fire are illustrations on the point. Rightly has the *Kaṭha Upaniṣad* stated that in consciousness there is no access of luminosity of the sun, the moon, the stars, planets, lightning or even of fire. Rather it is due to the luminosity of consciousness that they all bear their luminosity.[10]

Abhinava considers consciousness as of autonomous nature. It is due to this autonomy of nature that it assumes various kinds of impositions on itself resulting in intensity, modesty, etc. in its luminosity.[11] The luminosity as prevailing in luminaries like the sun, etc. in his view, is a defiled form of the original one as is to be traced in the consciousness of Śiva which needs to be inculcated by the individual to rise above all limitations he otherwise remains subjected to.[12] As we find in the human nature, consciousness always keeps moving. This is most obvious in the fickleness of the mind. All this mobility of consciousness as reflected in the mind and elsewhere is due to constant vibration in the ocean of consciousness, as it were. As the sea keeps vibrating all the time so does the sea of consciousness. This function of it is also purposive. If consciousness were

10 Kaṭha Upaniṣad V.5 and also see *Tantrāloka* III.117
11 *Tantrāloka*, III.118
12 Ibid., III.119

to remain all the same constantly, variability in the behaviour of the world of consciousness would come to an end.[13]

In Abhinava's view, subsidence in the midst of vibration is; however, the real secret of Being an ocean. This is evident from Consciousness forming the core of the universal being on the one hand and getting stagnated in the form of fixity of matter on the other. This stagnancy is symptomatic of its tendency of stultification on the lower side while equipoise of it in the state of *samādhi* is indicative of same tendency of it on the higher side, with the necessity of the evolutionary process serving as the conduit between the two extreme ends and creating the possibility of awareness of the business of the world.[14] This is why there has emerged the possibility of consciousness emerging out of the physical inconscience. It is owing to the working of this process of evolution that heart, all its physicality notwithstanding, becomes the centre of consciousness in the human constitution.[15]

According to him, consciousness is three-dimensional being as an aspect of Śiva in the existential sense as well as the sense of consciousness. Śiva, according to this statement, is consciousness itself in the existential sense. He is the Being of the nature of Consciousness. This consciousness as inherent in Him has three aspects, namely, will, knowledge and action but for which He could not be regarded as the Being along with the attribute of existence.[16] It is something only in existence which can will, know and act. So is Śiva with consciousness as His inherent quality in the existential sense of Force. It is by virtue of inherence of the force in Him that He expands Himself in all these three forms inside in the form of the human psychology as well as outside in the form of the world as a whole in its actions, awareness and the requisite will behind them. That existential value of Him being externalised assumes the form of the fire of awareness while the same being interiorised serves as the source of sound getting converted into contemplation.[17]

Universality in the manifestation of consciousness is due to its transparency while the division of individualities in the totality is due to each one of them being

13 Ibid., IV.184
14 Ibid., IV.185.
15 Ibid., IV.186A
16 Tantrāloka, IV.187
17 Ibid., IV.190

pegged down to its specific forms and limitations serving as the cause of internal contradictions.[18] Consciousness behind the entire variations of individualities is but one and rid of all options but makes it subject to options and variations coming down to the level of individuals.[19]

It is pure consciousness which having forsaken its aspect of knowability illumines itself expressly as the space. Space is indeed consciousness itself shorn of its express objectivity and appearing as a sheer vacuum with nothing in it to make itself knowable.[20] This statement of Abhinava finds its elucidation in Greek Philosopher Empedocles' denial of space as a positive entity above earth, water, fire and air since ancient times and continuing to be held as such even until now in scientific circles defining it now as a sheer blank calculable in its blankness through the relative location of objects in it. Vacuity of space is indeed due to the deliberate effort of consciousness to escape objectivity leaving scope for its sheer subjectivity.

However, it is out of this subjectivity of it that emerges *prāṇa*, life-force assuming the form of air as a wave of it creating the possibility of emergence of life as the basis of the spectacle of consciousness coming out of it in a renewed form.[21]

This is the secret of space according to Abhinava. As regards that of time, it is dependent on the frequency of breath which in its turn is dependent on the vibration of the sea of consciousness as the ultimate basis of whatever is there in the universe.[22] Thus, the subsidence as well as emergence of the world both is dependent on consciousness as the path of the function of Force, *śakti* whose vibrations assume the form of the world in its innumerable tangibility.[23]

In view of this status of consciousness, Abhinava warns, those who underestimate it as a sheer bodily property due to the malice of action clouding their minds, are destined to lie asleep in the deep cave of inconscience like creeping insects.[24]

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18 Ibid., V.13
19 Ibid., VIII.30b-31a
20 Ibid., VI.9
21 Ibid., VI.11
22 Ibid., VII.62
23 *Tantrāloka*, VII.68
24 Ibid., IX.138

XIII. *Kuṇḍalinī* and the Christian Legend of Snake:

In the Bible there is a prominent legend of Satan coming to Eve in the form of a snake in the heavenly garden of Eden with the motive of seducing her to persuade Adam, her male counterpart, to insist upon him to taste the forbidden fruit and accedes to have sex with her resulting in the origin of the human race. So far as the origin of the human race in this act of procreation is concerned, the event proved a boon to mankind. Still, however, it laid the foundation of the instinct of sex in him with all its forcefulness consummating in its acceptance in the Freudian psychology as the principal one amongst all other instincts in him and thus in diluting the entire complex of the human nature and the corruption of it to the extent of leading to his madness with the overweighting development of the unconsciousness in him, clouding his consciousness with the result of perversity in his nature. It is due to her that he has become a victim of sufferings of all kinds, in spite of his otherwise divine nature having had his origin in God and having the advantage of living in the Eden.

This event of perversion of the human nature is anticipated very much in Patañjali's *Yoga Sūtra*, III.51, having already been quoted in this write-up and reading as *sthānyupa-nimantraṇe saṅga-smaya-akarṇam punaraniṣṭaprasaṅgāt.* This event of acceding to Satan on the part of Adam resulted in the creation of individual's individuality with all his propensity of attachment to his individuality which is obviously of the nature of attachment and assertion of his individuality which are illustrative of both attachment and egotism and hence of the corruption of his nature. Though *kuṇḍalinī* has escaped mention at the hand of Patañjali in this aphorism, it must be implicit in his relating to this stage of consciousness of the aspirant. This point is very much explicit in Abhinavagupta's conception of *kuṇḍalinī* as a serpent as symbolic of the integrality of the life-force. As against it, Christianity's condemnation of her as an agent of Satan, bears out the failed effort of Christianity to integrate it with the forces of goodness on account of successful experience of the yogins with regard to this representative of the life-force lying concealed at the base of the human body over and above Patañjali's characterisation of it as *piśāca-āvesha*, being possessed by the Satan. It was perhaps of that positive experience on the part of a *tāntrika* like Abhinavagupta that it happened to be associated with Śiva as His eternal companion.

The positivity of Abhinava's experience in regard to this force is very much obvious from the recognition of it on his part as lying embodied in the human personality as a representative of the force of divinity capable of elevating his

psyche so much as to lead him to the Divine as symbolised as Śiva supposed to lie awaiting for her rise to meeting Him in highest centre of his consciousness as is the *sahasrāra* at the acme of man's aspiration for spiritual transformation which lies in purification of consciousness. It is via this kind of realisation that he has happened to realise the essential oneness amongst all luminaries including the physical and the spiritual as embodied in the form of the sun, the moon, the fire and the lightning as is obvious from the statement of the *Kaṭha Upaniṣad* quoted already in the write-up amounting to suggest that the illumination of the Self is inaccessible to that of the sun, the moon, fire and lightning and that these luminaries and sources of light have rather borrowed it from that source. The truth of this statement is very much obvious on the psychological level from the dependence of these luminaries from their recognition of these on the basis of their perceptibility through the factor of self-consciousness of the perceiver expanding its territory to the world outside. The external world would have remained totally nothingness outside the purview of the self-consciousness of the individual with all the limitations of it. Abhinava's contention of the possibility of universalisation of the human psyche at the acme of its growth through purification of it on having realised his oneness with Śiva who otherwise remains confined to his animal nature with all kinds of limitations in its range of its expansion.

The expansion is so important as it involves a long procedure. The basic seed of it is the self-consciousness of the individual. As that factor of the human psychology, it tends to remain exteriorised. Being drawn back to itself it gets interiorised and moves upward in its scale of being comprising of *cakras* as related to five primeval elements of the external world existing in a summary form as controlled by *mulādhāra*, *svādhiṣṭhān*, *maṇipura*, *anāhata*, and *viśuddha* representing the earth, water, fire, air and ether (space) respectively.

Rise of *kuṇḍalinī* results in the purification of consciousness in its entire physicality and individualistic accretions and superimpositions. Having got rid of it, consciousness get restored to its purely psyche nature and hence to its original purity and luminosity.

This much having already been achieved by yogins, Abhinava's contribution in this regard lies in further contribution to it in regard to what he calls *dvādaśānta* before entry into the *sahasrāra* resulting in full blaze of its luminosity following removal of all superimpositions on it including both the physical and the psychic and resulting in oneness between Śiva and Śakti the ultimate principle of being

consciousness and delight and His force of creativity having come to the main cause of the world. But for this much exercise on the part of the aspirant the ultimate principle of being, etc. and that of creativity would remain independent of each other for the sake of the individual concerned. In the state of this separateness between these dichotomies of Creator and His force of creativity, totality of Reality would remain in a dichotomous position from each other leaving consciousness and reality as opposites to each other.

XIV. Hypnosis versus *Samarasībhāva* between the Teacher and the Taught as the point of culmination of the Process of Initiation

The clouding of consciousness in the contemporary psychology has gone so deep as to acceptance of the unconscious as a basic constituent of the human psychology resulting in the perversity of the human psyche. In order to get rid of this perverse development instead of such a flimsy device as mesmerism, Abhinava has shown the way to initiation wherein the teacher at the end of the ceremony of initiation make the disciple sit face to face to him and tries to restore to him to his real state of consciousness via creation of *samarasībhāva*, bringing the disciple up to the same length as his own resulting in his elevation to the status of the teacher whereby he may now onwards transform the *paśu* into Śiva.[25] In comparison to the device of hypnotism familiar in the modern psychology how positive is this device of *samarasībhāva* as suggested by Abhinava. The difference between the two ways of impressing his state of mind on the disciple by the teacher can be understood from the consideration of the real meaning of hypnotism and *samarasībhāva*. The word hypnosis is devised from *hypnos* representing the Greek God of sleep. Hypnos is none but the Sanskrit word *svapna* meaning dream, the change in the pronunciation is due to the tendency of Greeks substituting the Sanskrit *sva* by the Greek *hypnos*. Thus, hypnosis is nothing but inducing the subject to go to sleep instead of remaining wide awake. It is imaginable how disastrous is hypnotism to the human psychology wherein instead of opening the consciousness of the subject to the consequences of the state intended to bring to him, he is made to loose it to sleep with whatever remainder he is left with by the time of the device used on him for his betterment. Obviously this amounts to placing him in a more intense state of darkness than he was suffering from. As against it, the device of *samarasībhāva* is highly positive and constructive.

25 *Tantrāloka*, 29.272-276

XV. Integralism of Abhinavagupta as an Antidote to the Modern Sensualism

The modern age is distinguished by its exclusive emphasis on the senses and the sense mind. This has happened mainly due to surprising success of science particularly the physical in its yield of unexpected facilitisation of life in all walks of life. As such, it has come to convince people as the only proper way to life and living. There is no doubt about this aspect of the conviction and development. Extension of this philosophy to the moral and spiritual problems, however, has resulted in sordid break down in the human attitude to life and purpose of living as was very much obvious from the well-known saying under the effect of ancient materialism (*Cārvakas*) declaring the way to it lying in as much comfort to the body as possible as is explicit from its saying that till one endures in life one should aim at as much comfort to it as possible even though one may have to borrow money from others, which he would not have to pay back until the end of life following which, however, due to his body having consumed by fire, there would not remain any trace of him to have the obligation of paying back the debt.

The same is the case of modern materialism as a product of sensualism supported by modern sciences with their foundation on sensualism with its typical modifications and manifestation such as socialism, political and commercialism lacking in the role of self-conscious conscience as well as moral obligation which is the result of sensualism leading to strife and barbaric consumerism amongst nations and individuals. Senses are barely instruments handed by the Self which is the real custodian of all values of life. Sensualism prevails at the cost of this role of the Self under the rule of mechanism and naturalism both being products of organism. Mechanism is sheer coordination of organs while organism is the consequence of coordination. Thus, both are only aspects of one and the same move of elimination of any role of something holistic in running the affairs of the world and nature.

Prevalence of these ideas under the garb as scientism has wrought havoc on the holistic view of things altogether which is the cradle of spiritualism and citadel of moral values in the management of national and international affairs as well as matters personal. Following Darwinian principle of survival of the fittest nations are trying at their level best to outshine one another at the cost of any essential sense of coordination and harmony.

The integration of Abhinavagupta is the best remedy of this malady. It is rooted in the essentiality of one and the same consciousness operating under the

free-will of Śiva, supernal ruler of everything individualistic, cosmic and extra-cosmic simultaneously in a completely detached way. Under His dispensation, consciousness as the basic force is operating as the stuff as well as the agent using the stuff in creating the universe, keep it going on and restoring it ultimately to its original shape just sportively. While consciousness as the basic stuff of creation results in the objective phase of things, self-consciousness is responsible for the subjective aspect of it in its entirety both being just two aspects of one and the same principle. The ground for this aspectual distinction between the object and the subject with all its seeming contrariety in ancient times was the spectacle of dream and delusion which now has got materialised in the form of the success of the scientific laws as discerned in the almost all prospective of life in the world. Such laws are discovered basically just intuitively and yet they come to hold good universally. Intuition is rooted in self-consciousness while objective verification of it is a matter of the world outside. There is obvious contrariety between the two and yet happen to display strangely enough coordination between not seemingly but also actually. Therefore, the coordination between the two entities needs to be treated as two aspects of one and same principle rather than as disparate as the Prakṛti and the Puruṣa of the Sāṅkhyas or matter and spirit or rationality of the modern science.

XVI. Heresy Popular in Kashmir related to Abhinavagupta's vanishing in the cave

The connection in the heresy popular in Kashmir sought to be suggested by Dr. Kanti Chandra Pandey in his book titled Abhinavagupta – An Historical and Philosophical Study regarding the vanishing of Abhinavagupta along with his five hundred disciples in a cave in the mountains finds little support in *Tantrāloka*. For one, Abhinavagupta would not certainly have suggested to his disciples to end life that way along with himself nor could disciples have followed his suit in this misadventure in such a multitude. Abhinavagupta was a lively personality enjoying fullness of life in its multiple aspects having got filled with his absolute oneness with Bhairava as is obvious from his *Bhairava Stotra* written as appendage, *pariśiṣta* to his *magnum opus* in the sixty-eighth year of *Saptarṣi* Calendar. He experienced himself fully liberated even in life also and therefore he had no necessity of entering into any cave for getting redeemed from life which had been turned by him as Śambhu himself.

In support of this contention one can refer to his *Krama Stotra* verse No. 20 in the eighth volume of this translation in the appendices.

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We hope this translation will be liked by people at large.

Noida Authors

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Summary of The Contents of The Volume - II

This Volume includes four chapters, namely, fourth, fifth, sixth and seventh.

CHAPTER 4:

1. This Chapter deals with the way to attainment of the Transcendent Reality through the force of Consciousness.

2. According to it, the nature of that Reality namely Bhairava is Consciousness.

3. It is via proper development of right kind reasoning and discretion, *sat tarka*, that an aspirant may approach a suitable teacher for instruction in this respect.

4. *Kaulika* system of practice and philosophy is the way to its entry into which is possible through meditation, yoga, *japa*, *mantra*, devotion and *samādhi*, the state of absorption.

5. *Samādhi* is the state of unification of the object, subject and the process of understanding.

6. This process to this end lies in fixing the mind to the Essence.

7. *Vikalpa* is the nature of *māyā*, illusion.

8. Body is the resort of consciousness where indwells the Lord.

9. He does not become affected by virtue or vice who gets the taste of oneness with Him via muttering of the *mantra haṁsa*.

10. Control over the organs of sense and action along with restraint of mind and intellect is the way to redemption even in the state of enjoyment.

11. Identification of oneself with Goddess of Consciousness amounts to worship of Her. The identification needs to relate to all Her three aspects, namely, will, knowledge and action.

12. Dwelling in the heart amounts to breathing from its core supposing it as stimulated by the Force of Consciousness.

13. Realising oneself as Bhairava in every respect makes the aspirant become one with Him.

14. Devotion to the emblem of Śiva is advisable only for those who consider themselves a part of the world and not as one with Śiva Himself.

CHAPTER 5:

1. This Chapter deals with the way of attainment of the Transcendent by the *jīva* with its atomicity.

2. Reflection of the Transcendent in the intellect, *prāṇa* and body is the way to it.

3. The understanding that the Jīva is essentially Śiva Himself relieves the aspirant of the sense of duality.

4. Through expansion of his consciousness so as to become inclusive of the entire universe within him makes him one with Bhairava.

5. By silencing all agitations of the mind and returning to his *suṣumnā* makes the aspirant centred in the core of consciousness.

6. This may be attained in several ways including sound, *nāda*.

7. By resorting himself to Śiva to the core of his being he may get rid of all agitations of his mind.

8. Remaining concentrated in his illumination of consciousness his moving upward from illumination to illumination is the way to his indwelling Śiva.

9. Transcending the self through the discretionary of Bhairava within him is the way to oneness with Him.

10. The force of Bhairava appears to expand and contract in the form of the world but essentially it remains eternally constant within Him.

CHAPER 6:

1. This Chapter is devoted to analysis of the factor of time, *kālatattva*.

2. It is Consciousness which appears in space as something external.

3. It is the vibration of Consciousness which assumes the form of *prāṇa* and gets rendered in the shape of objects and events.

4. *Apāna* is the moon while *prāṇa* is fire. The *jīva* is the sun which remains the same all the time.

5. Entrance into *suṣumnā* nerve is liberative. It is the midday position of the sun of Consciousness

6. Time is the creative force of Śiva resulting in the appearance of the world.

7. Īśvara is the body of Śiva and one with the world.

8. It is this body which assumes the form of *māyā* to *rāga* and serves as the cloak around the *jīva*.

9. *Prāṇa* starts moving from the heart and culminates in the *dvādaśānta* in the brain.

10. The sense of day and night as also that of meeting point of both of them is due to the movement of *prāṇa*.

11. The sense of month, year and millenium is there until the waking in the Consciousness with all its constancy.

12. It is the fire of time which causes dissolution as well as creation while the source of it rests in Śrīkaṇtha Śiva.

13. At the top of the entire process of time lies the Supreme Goddess, the consort of Śiva.

14. Main nerves in the human body are ten which branch out in thousands through the body.

CHAPTER 7:

1. This Chapter is concerned with the awakening and blooming of the nerve-centres known as *cakras*.

2. Consciousness is one and the same in all its forms of manifestation including *savikalpa* and *nirvikalpa*.

3. Vibration of Consciousness resulting in the movement of *prāṇa* may get stopped via stoppage of the *prāṇa*.

4. Shifting from one option to the other results in vibration in Consciousness.

5. The force of *kuṇḍalinī* may get awakened through the application of the power of *prāṇa*.

6. Having stopped all mental functions the aspirant needs to concentrate on *cakras* for making the force of *kuṇḍalinī* rise upward.

7. This division of time depends on the movement of *prāṇa* while *prāṇa* has its basis in Consciousness.

8. Time rests on *prāṇa* while *prāṇa* rests in the body whose apertures assuming the form of nerves make the body appear and operative.

CHAPTER - 4

Śākta Upāya

अथ शाक्तमुपायमण्डलं कथयामः परमात्मसंविदे ।।१।।

Now we are proposing to expound the means of attaining the Supreme Self *via* the *Śākta* method of devotion. (1)

अनन्तराह्निकोक्तेऽस्मिन्स्वभावे पारमेश्वरे।
प्रविविक्षुर्विकल्पस्य कुर्यात्संस्कारमञ्जसा ।। २।।

The aspirant of entering into the stream of the Divine Consciousness, which has been expounded in the immediately previous Chapter, needs to purify himself as soon as possible. (2)

विकल्पः संस्कृतः सूते विकल्पं स्यादात्मसंस्कृतम्।
स्वतुल्यं सोऽपि सोऽप्यन्यं सोऽप्यन्यं सदृशात्मकम् ।।३।।

One option having been purified gives rise to another option of self-purification equal to itself, the other one to the next and the next to its next. (3)

चतुर्ष्वेव विकल्पेषु यः संस्कारः क्रमादसौ।
अस्फुटः स्फुटताभावी प्रस्फुटन्स्फुटितात्मकः ।।४।।

Thus, on reaching the state of the fourth option gradually what was unmanifest comes to the state of getting clarified. (4)

ततः स्फुटतरो यावदन्ते स्फुटतमो भवेत्।
अस्फुटादौ विकल्पे च भेदोऽप्यस्त्यान्तरालिकः ॥५॥

This process of manifestation goes on from the comparative to the superlative degree intervened by sub-degrees within each pair itself. (5)

ततः स्फुटतमोदारताद्रूप्यपरिबृंहिता
संविदभ्येति विमलामविकल्पस्वरूपताम् ॥६॥

Proceeding on this line of self-purification, ultimately, the aspirant arrives at the last state of perfect purification which is as comprehensive and clean as to grow into the sense of optionless identification. (6)

अतश्च भैरवीयं यत्तेजः संवित्स्वभावकम्।
भूयो भूयो विमृशतां जायते तत्स्फुटात्मता ॥७॥

Thus, comes that state of natural identification with the consciousness itself *via* repeated contemplation where things become absolutely obvious. (7)

ननु संवित्परामृष्ट्री परामर्शमयी स्वतः।
परामृश्या कथं ताथारूप्यसृष्टौ तु सा जडा ॥८॥

Now the question is that consciousness is the agent of contemplation and as such it cannot be made an object of contemplation, since that act would make it to be treated as something objective and inconscient. (8)

उच्यते स्वात्मसंवित्तिः स्वभावादेव निर्भरा ।
नास्यामपास्यं नाधेयं किंचिदित्युदितं पुरा ॥९॥

Self-consciousness is said to be naturally independent. In it is neither anything to be rejected nor to be included, this has already been stated. (9)

किं तु दुर्घटकारित्वात् स्वाच्छन्द्यान्निर्मलादसौ।
स्वात्मप्रच्छादनक्रीडापण्डितः परमेश्वरः ॥१०॥

The Supreme Lord, however, owing to His being wonder-worker, autonomous and blemishless is the master of His sportiveness in self-concealment. (10)

अनावृते स्वरूपेऽपि यदात्माच्छादनं विभोः।
सैव माया यतो भेद एतावान्विश्ववृत्तिकः ॥११॥

Although His reality is quite obvious in His manifestation in the form of the world, He at the same time has kept Himself hidden behind it. This is by virtue of His force of *māyā*, self-concealment wherein also lies His universality. (11)

तथाभासनमेवास्य द्वैतमुक्तं महेशितुः।
तद्द्वयापासनेनायं परामर्शोऽभिधीयते ॥१२॥

The Great Lord's appearance like the universe is redeemed of the sense of duality. Purpose of contemplation on Him lies in elimination of duality in regard to Him. (12)

दुर्भेदपादपस्यास्य मूलं कृन्तन्ति कोविदाः।
धारारूढेन सत्तर्ककुठारेणेति निश्चयः ॥१३॥

Wise people decidedly cut the root of this extremely hard tree (of worldliness) by means of true reasoning sharpening the edge of the axe. (13)

तामेनां भावनामाहुः सर्वकामदुघां बुधाः।
स्फुटयेद्वस्तु यापेतं मनोरथपदादपि ॥१४॥

Wise people have characterised this true reasoning as *bhāvanā*, reflection, the cow milking whatever is wished for, in the form of manifestation even out of the sprouting in the soil of desire. (14)

श्रीपूर्वशास्त्रे तत्प्रोक्तं तर्को योगाङ्गमुत्तमम्।
हेयाद्यालोचनात्तस्मात्तत्र यत्नः प्रशस्यते ॥१५॥

In the *Mālinīvijayottara Tantra* it has been observed that *tarka*, true reasoning is one of the best devices of yoga as by means of it, is determined what needs to be rejected, what needs special attention and hence putting in effort on this step of yoga is considered appreciable. (15)

मार्गे चेतः स्थिरीभूतं हेयेऽपि विषयेच्छया।
प्रेर्य तेन नयेत्तावद्यावत्पदमनामयम् ॥१६॥

By means of this device of yoga the attention of an aspirant may be brought back even from worldly affairs where it might have got settled due to fascination for enjoyment of objects which need to be discarded so that the state of blemishlessness is restored. (16)

मार्गोऽत्र मोक्षोपायः स हेयः शास्त्रान्तरोदितः।
विषिणोति निबध्नाति येच्छा नियतिसंगतम् ॥१७॥

That path leading even to liberation needs to be discarded as indicated by other schools of thought if it binds the aspirant with the craving for objects to be offered by forces of determination. (17)

रागतत्त्वं तयोक्तं यत् तेन तत्रानुरज्यते।
यथा साम्राज्यसंभोगं दृष्ट्वादृष्ट्वाथवाधमे ॥१८॥

Rāga, attachment is that element due to which one gets fascinated in a certain object. Example of it is the lust for sovereignty, in matters seen or unseen and howsoever condemned. (18)

भोगे रज्येत दुर्बुद्धिस्तद्वन्मोक्षेऽपि रागतः।
स एवांशक इत्युक्तः स्वभावाख्यः स तु स्फुटम् ॥१९॥

The ill-advised becomes fascinated towards an objective like liberation out of the sense of attachment. Such ill-advised persons are said to be doubtless and obviously he is guided by his tendency for enjoyment. (19)

सिद्ध्यङ्गमिति मोक्षाय प्रत्यूह इति कोविदाः।
शिवशासनमाहात्म्यं विदन्नयत एव हि ॥२०॥

वैष्णवाद्येषु रज्येत मूढो रागेण रञ्जितः।

Wise people look upon *siddhis* as an obstruction on the path of liberation. Consequently even though conversant with the significance of the doctrine of *Śaivism* one may get attracted towards *Vaiṣṇavism*, etc. out of fascination for attachment of a certain kind. All this is due to the *vāma*, adverse, power of the Lord as advanced by Pāñcarātras, Vairiñcas and Buddhists. (20-21a)

यतस्तावति सा तस्य वामाख्या शक्तिरैश्वरी ॥२१॥
पाञ्चरात्रिकवैरिञ्चसौगतादेर्विजृम्भते ।
दृष्टाः साम्राज्यसंभोगं निन्दन्तः केऽपि बालिशः ॥२२॥
न तु संतोषतः स्वेषु भोगेष्वाशीः प्रवर्तनात्।

Some childish people are seen condemning the joy of sovereignty also not out of satisfaction in their own enjoyment as is obvious from their expectation of blessings in their own engagements. (21b-23a)

एवंचिद्भैरवावेशनिन्दातत्परमानसाः ॥२३॥
भवन्त्यतिसुघोराभिः शक्तिभिः पतिता यतः ।

This is due to such people having become corrupted by extremely terrible forces born of absorption in Bhairava. (23b-24a)

तेन शांभवमाहात्म्यं जानन्यः शासनान्तरे ॥२४॥
आश्वस्तो नोत्तरीतव्यं तेन भेदमहार्णवात्।

Therefore, he cannot go across the sea of dualism who, being conversant with the importance of the *Śāmbhava* path gets interested in any other system. (24b-25a)

श्रीकामिकायां प्रोक्तं च पाशप्रकरणे स्फुटम्॥२५॥

It has clearly been stated in the context of dealing with trap in the *Kāmika Śāstra* that one who is a *kaula* from inside, *Śaiva* from outside and in public view a *Vaidika* (cannot cross the sea of dualism). (25b)

वेदसांख्यपुराणज्ञाः पाञ्चरात्रपरायणाः।
ये केचिदृषयो धीराः शास्त्रान्तरपरायणाः ॥२६॥
बौद्धार्हताद्याः सर्वे ते विद्यारागेण रञ्जिताः।
मायापाशेन बद्धत्वाच्छिवदीक्षां न विन्दते ॥२७॥

Followers of the schools of Veda, Sāṅkhya, Purāṇas, Pāñcarātras and those who are serious seers and conversant with the knowledge of any other scriptures, Buddhists, Jains, all such people who are coloured with attachment in regard to erudition, are bound by the trap of *māyā* and hence do not get the opportunity of being initiated in *Śaivism*. (26-27)

रागशब्देन च प्रोक्तं रागतत्त्वं नियामकम्।
मायीये तच्च तं यस्मिञ्छास्त्रे नियमयेदिति ॥२८॥

The word *rāga* is indicative of attachment which suggests confinement. It is supposed to be illusory on account of restricting the attention of the individual to the path concerned alone. (28)

मोक्षोऽपि वैष्णवादेर्यः स्वसंकल्पेन भावितः।
परप्रकृतिसायुज्यं यद्वाप्यानन्दरूपता ॥२९॥

The state of liberation as practised by *Vaiṣṇavas* and others is affected by their own imagination as it is characterised by getting unified with the higher Nature or as a state of sheer delight. (29)

विशुद्धचित्तमात्रं वा दीपवत्संततिक्षयः।
स सवेद्यापवेद्यात्मप्रलयाकलतामयः॥३०॥

It is supposed to be the state of being in the form of absolutely purified inner being (*citta*), or as one of stoppage of continuity of burning of the flame of the lamp of life. This state is of two kinds known as *savedya-pralayākala* and *apavedya-pralayākala*, that is, until dissolution in accordance with the principle laid down in the Veda and apart form the principle laid down there. (30)

तं प्राप्यापि चिरं कालं तद्भोगाभोगभुक्ततः।
तत्तत्त्वप्रलयान्ते तु तदूर्ध्वां सृष्टिमागतः ॥३१॥
मन्त्रत्वमेति संबोधादनन्तेशेन कल्पितात्।
एतच्चाग्रे तनिष्याम इत्यास्तां तावदत्र तत् ॥३२॥

Having attained that state and enjoyed the luxuries made available there in all profusion and for a long span of time until the incidence of dissolution, the individual has to return to the incoming creation in the form of *mantra* on account of him, having got awakened in understanding as conceived by the Lord of Infinity. This matter would be elaborated on further subsequently. It is being left here up to this extent at present. (31-32)

तेनाज्ञजनताक्लृप्तप्रवादैर्यो विडम्बितः ।
असद्गुरौ रूढचित्स मायापाशेन रञ्जितः ॥३३॥

He who is confused by rumours spread by ignorant people and their imaginative theories has really got his mind fascinated by the trap of the bond of illusion and hence has come to develop faith in the false teacher. (33)

सोऽपि सत्तर्कयोगेन नीयते सद्गुरुं प्रति।
सत्तर्कः शुद्धविद्यैव सा चेच्छा परमेशितुः ॥३४॥

Such a misguided person also may be brought back to a true teacher by means of right reasoning. Right reasoning, indeed, is the pure mode of understanding, *śuddha-vidyā*, and, therefore, the will of the Supreme Lord. (34)

श्रीपूर्वशास्त्रे तेनोक्तं स यियासुः शिवेच्छया।
भुक्तिमुक्तिप्रसिद्ध्यर्थं नीयते सद्गुरुं प्रति ॥३५॥

This is why the *Āgama* texts also tell us that he who is inclined to go to Śiva is really owing to such a wish of Śiva for the sake of enjoying the pleasure of this world as well as the beatitude of liberation and hence is brought to the genuine teacher. (35)

शक्तिपातस्तु तत्रैष क्रमिकः संप्रवर्तते ।
स्थित्वा योऽसद्गुरौ शास्त्रान्तरे वा सत्पथंश्रितः॥३६॥

In his case, *śakti-pāta*, incidence of availability of favour of the teacher happens gradually as he stays first with the false teacher or remains following some different scripture and then comes to take resort to the right path. (36)

गुरुशास्त्रगते सत्त्वेऽसत्त्वे चात्र विभेदकम्।
शक्तिपातस्य वैचित्र्यं पुरस्तात्प्रविविच्यते ॥३७॥

In this case the difference is due to taking resort to true and false ones in regard to both the teacher and the scripture. Peculiarity of descent of favour or force, however, will be explained subsequently.(37)

उक्तं स्वच्छन्दशास्त्रे तत् वैष्णवाद्यान्प्रवादिनः ।
सर्वान्भ्रमयते माया सामोक्षे मोक्षलिप्सया॥३८॥

It has been observed in the *Svacchanda Śāstra* that it is *māyā*, the power of delusion, which deludes Vaiṣṇavas, etc. by false concepts of the state of liberation to be understood as the true one due to their lust for liberation. (38)

यस्तु रूढोऽपि तत्रोद्यत्परामर्शविशारदः।
स शुद्धविद्यामाहात्म्याच्छक्तिपातपवित्रितः॥३९॥
आरोहत्येव सन्मार्गं प्रत्यूहपरिवर्जितः।
स तावत्कस्यचित्तर्कः स्वत एव प्रवर्तते ॥४०॥

Even he who is established in such schools of liberation and has become conversant with the theory of the system, if becomes purified by the *śakti-pāta* under the glory of the pure mode of understanding, ascends the path of truth without any obstruction. This sort of transformation from false to true reasoning may happen in a certain person automatically. (39-40)

स च सांसिद्धिकः शास्त्रे प्रोक्तः स्वप्रत्ययात्मकः।
किरणायां यदप्युक्तं गुरुतः शास्त्रतः स्वतः॥४१॥
तत्रोत्तरोत्तरं मुख्यं पूर्वपूर्व उपायकः।

यस्य स्वतोऽयं सत्तर्कः सर्वत्रैवाधिकारवान्।।४२।।
अभिषिक्तः स्वसंवित्तिदेवीभिर्दीक्षितश्च सः।
स एव सर्वाचार्याणां मध्ये मुख्यः प्रकीर्तितः ।।४३।।
तत्संनिधाने नान्येषु कल्पितेष्वधिकारिता।
स समस्तं च शास्त्रार्थं सत्तर्कादेव मन्यते।।४४।।

Such a person has been characterised in the scripture as *sāṁsiddhika* and *svapratyayātmaka*, perfectly accomplished and self-discrete. In the *Kiraṇa Śāstra* it has been laid down that enlightenment can come via anyone of the sources, namely, the teacher, the scripture and from within oneself. From amongst these three sources, the later the source is put here; the more important it is while the earlier ones are just a means to it. The aspirant, in whom the right reasoning has sprouted automatically, deserves to be authorised in all respects. Being crowned by deities of self-consciousness as also initiated he occupies the main position among all the teachers. No one else deserves to be authorised in his presence. Such a teacher considers the essence of all *Śāstras*, as lying in right reasoning. (41-44)

शुद्धविद्या हि तन्नास्ति सत्यं यद्यन्न भासयेत्।
सर्वशास्त्रार्थवेत्तृत्वमकस्माच्चास्य जायते।।४५।।

That mode of understanding cannot be regarded as pure which does not reflect truth. It is from such a teacher that is born spontaneously the knowledgeability of all scriptures. (45)

इति श्रीपूर्ववाक्ये तदकस्मादिति-शब्दतः।
लोकाप्रसिद्धो यो हेतुः सोऽकस्मादिति कथ्यते ।।४६।।
स चैष परमेश्वरशुद्धविद्याविजृम्भितम्।
अस्य भेदाश्च बहवो निर्भित्तिः सहभित्तिकः ।।४७।।

What has been used in the previous sentence as *akasmāt* literally means as follows:

The reason which is not popular in usage is characterised as *akasmāt*, spontaneous. That, indeed, is an outcome of the pure mode of understanding, *śuddha-vidyā* of

the Supreme Lord. The teacher conversant with this mode of understanding is of several kinds, i.e., *Nirbhittika* and *Sahabhittika*. (46-47)

सर्वगोंशगतः सोऽपि मुख्यमुख्यांशनिष्ठितः।
भित्तिः परोपजीवित्वं परा प्रज्ञाथ तत्कृतिः।।४८।।

Bhitti is indicator of dependence on anyone else. The dependence may be exclusive or partial with the further specification of dependence in regard to the main matter or on the subsidiary. Higher wisdom is the output of the *bhitti*. (48)

अदृष्टमण्डलोऽप्येवं यः कश्चिद्वेत्ति तत्त्वतः।
स सिद्धिभाग्भवेन्नित्यं स योगी स च दीक्षितः।।४९।।

If one understands the inner sense of the discipline essentially even without having seen any means of initiation such as the circle, he needs to be regarded as deserving *siddhi*, accomplishment, yogin and already initiated. (49)

एवं यो वेत्ति तत्त्वेन तस्य निर्वाणगामिनी।
दीक्षा भवेदिति प्रोक्तं तच्छ्रीत्रिशकशासने ।।५०।।

According to the *Triśakā Śāstra*, he who understands all this essentially, deserves to be initiated in the *Nirvāṇa-gāminī dīkṣā*, initiation leading to the state of liberation. (50)

अकल्पितो गुरुर्ज्ञेयः सांसिद्धिक इति स्मृतः ।
यस्तु तद्रूपभागात्मभावनातः परं विना ।।५१।।

Such an innate teacher deserves to be regarded as an accomplished teacher. He has become worthy of that status automatically. (51)

शास्त्रवित्स गुरुः शास्त्रे प्रोक्तोऽकल्पितकल्पकः ।
तस्यापि भेदा उत्कृष्टमध्यमन्दाद्युपायतः।।५२।।

That teacher is called *akalpita kalpaka*, introducer of novel ideas who has become

teacher on account of his knowledge of scriptures. There are also categories of such teachers, namely, the best, medium and the ordinary. (52)

भावनातोऽथ वा ध्यानाज्जपात्स्वप्नाद्व्रताद्धुतेः।
प्राप्नोत्यकल्पितोदारमभिषेकं महामतिः।।५३।।

Such a wise teacher attains the status of automatically enlightened one by means of ideation, meditation, contemplation on *mantras*, dreams, vows and sacrificial offerings. (53)

श्रीमद्वाजसनीये श्रीवीरे श्रीब्रह्मयामले।
श्रीसिद्धायामिदं धात्रा प्रोक्तमन्यत्र च स्फुटम्।।५४।।

Besides elsewhere, this has been stated explicitly in *Vajasanīya*, *Vīra*, *Brahma-Yāmala* and *Siddha Tantra* by the Sustainer of the world. (54)

तस्य स्वेच्छाप्रवृत्तत्वात्-कारणानन्ततेष्यते।
कदाचिद्भक्तियोगेन कर्मणा विद्ययापि वा ।।५५।।
ज्ञानधर्मोपदेशे मन्त्रैर्वा दीक्षयापि वा।
एवमाद्यैरनेकैश्च प्रकारैः परमेश्वरः ।।५६।।
संसाररिणोऽनुगृह्णाति विश्वस्य जगतः पतिः।
मातृमण्डलसंबोधात्-संस्कारात्तपसः प्रिये ।।५७।।

The Lord of the entire world, O Dear, is addressed as *Parameśvara* on account of His serving as the self-willed initiator in the creation of the world. Sometimes this is so because of the sense of devotion, action on knowledge, teachings in knowledge, austerity, *mantra* and initiation and various other factors including grace on worldly people are also responsible for according on Him the status of *Parameśvara*, the Supreme Lord. Other factors responsible in His denomination as *Parameśvara* are redemption of creatures from the bondage of *māyā*, (delusion), His address by the motherly divine forces, *saṁskāras* and austerity. (55-57)

ध्यानाद्योगाज्जपाज्ज्ञानान्मन्त्राराधनतो व्रतात्।
सम्प्राप्यं कुलसामान्यं ज्ञानं कौलिकसिद्धिदम्।।५८।।

By virtue of meditation, practice of yoga, contemplation on *mantra*, knowledge, prayer and vows the aspirant attains the understanding of the mystery of the *kula* and becomes a *kaulika*. (58)

तत्त्वज्ञानात्मकं साध्यं यत्र तत्रैव दृश्यते ।
स एव हि गुरुस्तत्र हेतुकालं प्रकल्प्यताम् ।।५९।।

Means of elevation to the status of the knowledgeability of the essence (*tattva-jñāna*) are rarely met with. He who has assimilated them practically in himself deserves to be accepted as the teacher, let alone contemplation on cause and time (of his emergence). (59)

तत्त्वज्ञानादृते नान्यल्लक्षणं ब्रह्मयामले ।
तत्रैव चोक्तं सेवायां कृतायामविकल्पतः ।।६०।।

According to the *Brahma-Yāmala* Tantra, there is no other qualification for choosing a teacher except for knowledge of the Ultimate Reality, Brahman. Therein is said to lie the relevance of exclusive service rendered to him. (60)

साधकस्य न चेत्सिद्धिः किं कार्यमिति चोदिते।
आत्मीयमस्य संज्ञानक्रमेण स्वात्मदीक्षणम् ।।६१।।

If even in spite of rendering such a service, the aspirant does not attain perfection, he should turn back to himself and get initiated by himself by evoking his self-knowledge. (61)

सस्फुरत्वप्रसिद्ध्यर्थं ततः साध्यं प्रसिद्ध्यति।
अनेन स्वात्मविज्ञानं सस्फुरत्वप्रसाधकम् ।।६२।।
उक्तं मुख्यतयाचार्यो भवेद्यदि न सस्फुरः।
तत्रैव च पुनः श्रीमद्रक्ताराधनकर्मणि ।।६३।।
विधिं प्रोक्तं सदा कुर्वन् मासेनाचार्य उच्यते।
पक्षेण साधकोऽर्धार्धात् पुत्रकः समयी तथा ।।६४।।

The purpose of this self-initiation is to mobilise the essence of the *mantra* which is being practised on. Mobilisation of the essence of the *mantra* results in

activation of the self-knowledge. It has been observed in the *Brahma-Yāmala* Tantra that if one is unable to get a teacher capable of activating the *mantra*, by praying to *Caṇḍikā* regularly one becomes an *Ācārya* within a month, within a fortnight *Sādhaka*, within a week *Putraka* and within four days less by quarter of a day *Samayī*. (62-64)

दीक्षयेज्जपयोगेन रक्तदेवी क्रमाद्यतः।
गुरोरलाभे प्रोक्तस्य विधिमेतं समाचरेत् ॥६५॥

In this process of initiation, *Caṇḍikā Devī* is supposed to perform the ceremony Herself as per the provision of the *Śāstra*. This method of initiation needs to be adopted in case of unavailability of the teacher. (65)

मते च पुस्तकाद्विद्याध्ययने दोष ईदृशः।
उक्तो यस्तेन तद्दोषाभावेऽसौ न निषिद्धता ॥६६॥

In the view of the Siddhā, it has been maintained that there are certain shortcomings in the study from books. If the case be of absence of such shortcomings, there need not be any prohibition in this regard. (66)

मन्त्रद्रव्यादिगुप्तत्वे फलं किमिति चोदिते।
पुस्तकाधीतविद्या ये दीक्षासमयवर्जिताः ॥६७॥
तामसाः परहिंसादि वश्यादि चरन्त्यलम्।
न च तत्त्वविदुस्तेन दोषभाज इति स्फुटम् ॥६८॥

Being asked about the result of maintaining secrecy in regard to *mantra* and money, etc., it has been observed that those who have acquired knowledge from study of books and are shorn of initiation and its preconditions, are of dark nature, *tamoguṇis*, and are likely to get involved in violence to creatures and practice of mesmerism on people, etc., without having understood the real essence of the school and hence are obviously prone to commit crime. (67-68)

पूर्वं पदयुगं वाच्यमन्योन्यं हेतुहेतुमत्।
यस्तु शास्त्रं विना नैति शुद्धविद्याख्यसंविदम् ॥६९॥
गुरोः स शास्त्रमन्विच्छुस्तदुक्तं क्रममाचरेत्।

येन केनाप्युपायेन गुरुमाराध्य भक्तितः ॥७०॥

One who has not been able to receive the true knowledge from a suitable teacher and hence has remained uninitiated, should avail himself of the favour of the teacher anyway, praying to him with devotion, performing the acts as desired by the teacher so as to get revealed from him the pure knowledge expected to be transmitted from him. (69-70)

तद्दीक्षाक्रमयोगेन शास्त्रार्थं वेत्त्यसौ ततः।
अभिषेकं समासाद्य यो भवेत्स तु कल्पितः ॥७१॥

Thus having been initiated by him, he should acquire the knowledge of the *Śāstra* and get the *abhiṣeka* ceremony of himself performed by him. As a result of all this he attains the status of a teacher, though only of the presumed kind, ***kalpita***, which, however, becomes irrelevant eventually. (71)

सन्नप्यशेषपाशौघविनिवर्तनकोविदः।
यो यथाक्रमयोगेन कस्मिंश्चिच्छास्त्रवस्तुनि ॥७२॥
आकस्मिकं व्रजेद्बोधं कल्पिताकल्पितो हि सः।
तस्य योऽकल्पितो भागः स तु श्रेष्ठतमः स्मृतः ॥७३॥
उत्कर्षः शुद्धविद्यांशतारतम्यकृतो यतः ।
यथा भेदेनादिसिद्धाच्छिवान्मुक्तशिवा ह्यधः ॥७४॥
तथा सांसिद्धिकज्ञानादाहृतज्ञानिनोऽधमाः
तत्संनिधौ नाधिकारस्तेषां मुक्तशिवात्मवत् ॥७५॥
किं तु तूष्णीं-स्थितिर्यद्वा कृत्यं तदनुवर्तनम् ।
यस्त्वकल्पितरुपोऽपि संवाददृढताकृते ॥७६॥
अन्यतो लब्धसंस्कारः स साक्षाद्भैरवो गुरुः।
यतः शास्त्रक्रमात्तज्ज्ञगुरूप्रज्ञानुशीलनात् ॥७७॥
आत्मप्रत्ययितं ज्ञानं पूर्वत्वाद्भैरवायते।

The aspirant should accord the status of the teacher to one in any case who might have studied the Saṁhitā thoroughly in at least anyone of the topics of the scripture and not to anyone lesser than that. The teacher ought to have acquired

the understanding also spontaneously (*ākasmika*) no matter be he presumed or unpresumed. In fact that part of his knowledge is the best which is spontaneous, as it is the result of awakening of the pure mode of knowledge. If one were to make gradation between the primeval Śiva and a liberated Śiva, he would consider the former as superior to the latter. Even so, one in whom the spring of knowledge has opened out spontaneously must be regarded as superior to another one who has become knowledgeable by gathering the same knowledge only from secondary sources. In the face of that teacher the latter type need not be assertive. Better he should either keep quiet or just follow him. Even in spite of being spontaneously awakened, he is open to receiving *saṁskāra* from other sources for the sake of fortification of himself in conversation; he needs to be regarded as of the rank of an actual Bhairava. This is so on account of the fact that on the one side he has enriched himself with the knowledge received from the tradition via the link of teachers and on the other has made it profounder by adding his own innovations to it and thus on account of bringing perfection to it he has made it of the rank of Bhairava. (72-78a)

तेन श्रीकिरणोक्तं यद्गुरुतः शास्त्रतः स्वतः ।।७८।।
त्रिप्रत्ययमिदं ज्ञानमिति यच्च निशाटने ।
तत्संघातविपर्यासविग्रहैर्भासते तथा ।।७९।।

Therefore it has been observed by *Kiraṇa* and *Nisāṭana* both that there are three sources of knowledge, namely, cumulation, reversal and analysis. (78b-79)

करणस्य विचित्रत्वाद्विचित्रामेव तां छिदम्।
कर्तुं वासी च टङ्कं च क्रकचं चापि गृह्णते ।।८०।।
तावच्च छेदनं ह्येकं तथैवाद्याभिसंधितः।
इत्यमेव मितौ वाच्यं करणस्य स्वकं वपुः ।।८१।।
न स्वतन्त्रं स्वतो मानं कुर्यादधिगमं हठात्।
प्रमात्राश्वासपर्यन्तो यतोऽधिगम उच्यते ।।८२।।
आश्वासश्च विचित्रोऽसौ शक्तिपातवशात्तथा ।
प्रमितेऽपि प्रमाणानामवकाशोऽस्त्यतः स्फुटः ।।८३।।

Owing to peculiarity of action, there arises peculiarity of means in its accomplishment. For instance, for the sake of making one and the same hole

in a piece of wood, the carpenter makes use of several implements such as saw etc. Even so, needs to be stated in regard to the cultivation of the body of the disciple by the teacher. The disciple should not forcibly decide the means of understanding apart from the teacher. Act of understanding comes to completion with the satisfaction of the knower. Nature of satisfaction also is peculiar. It ranges from favour of *śaktipāta*, (transfer of Divine grace by the enlightened teacher) up to its validation. Even after understanding elements of validation there is a scope required for explicitness. (80-83)

दृष्ट्वा दृष्ट्वा समाश्लिष्य चिरं संचर्व्य चेतसा।
प्रिया यैः परितुष्येत किं ब्रूमः किल तान्प्रति ॥८४॥

What can we say about those who may satisfy their beloveds by look at them, embracing them and moving along with them again and again. (84)

इत्थं च मानसंप्लुत्यामपि नाधिगते गतिः।
न व्यर्थता नानवस्था नान्योन्याश्रयतापि च ॥८५॥

In the same way, in spite of a flood of evidence, the process of understanding neither stops at any point nor comes to its futility or limit or even interdependence of factors involved. (85)

एवं योगाङ्गमियति तर्क एव न चापरम्।
अन्तरन्तः परामर्शपाटवातिशाय सः ॥८६॥

Thus, the ultimate measurement of the validity of yoga is reasoning and not any other step of it as it alone is meant for the satisfaction of the process of contemplation more and more inwardly. (86)

अहिंसा सत्यमस्तेयब्रह्मचर्यापरिग्रहाः।
इति पञ्च यमाः साक्षात्संवित्तौ नोपयोगिनः ॥८७॥

The five principles of control, namely non-violence, truth, non-stealing, self-continence and non-accumulation, have little to do directly in regard to consciousness. (87)

तपः प्रभृतयो ये च नियमा यत्तथासनम् ।
प्राणायामाश्च ये सर्वमेतद्बाह्यविजृम्भितम् ।। ८८।।

So is the case with *tapas*, the principle of self-restraint, *niyama*, including cleanliness, yogic poses and breath-control, *prāṇāyāma*, as they all are concerned with matters external. (88)

श्रीमद्वीरावलौ चोक्तं बोधमात्रे शिवात्मके।
चित्तप्रलयबन्धेन प्रलीने शशिभास्करे ।।८९।।
प्राप्ते च द्वादशे भागे जीवादित्ये स्वबोधके ।
मोक्षः स एव कथितः प्राणायामो निरर्थकः ।।९०।।

It has been observed in the *Vīrāvalī* that on the entire stuff of consciousness having become occupied by Śiva and the *citta*, inner being, having become merged into non-being and both *prāṇa* and *apāna* becoming completely attenuated and the principle of life having reached the twelfth point of self-realisation, that is the state of liberation and hence the effort to control the *prāṇa* is useless. (89-90)

प्राणायामो न कर्तव्यः शरीरं येन पीड्यते।
रहस्यं वेत्ति यो यत्र स मुक्तः स च मोचकः ।।९१।।

Indeed, that breath-control need not to be practised which is painful to the body. Whosoever comes to understand the mystery of creation wheresoever, he becomes liberated as also proves to be the liberator. (91)

प्रत्याहारश्च नामायमर्थेभ्योऽक्षधियां हि यः।
अनिबद्धस्य बन्धस्य तदन्तः किल कीलनम् ।।९२।।

Withdrawal, *pratyhāhāra*, is the state of drawing back of the senses both external and internal from their respective objects and keeping them pinned down within, which otherwise wander freely as per their wish. (92)

चित्तस्य विषये क्वापि बन्धनं धारणात्मकम्।
तत्सदृग्ज्ञानसंतानो ध्यानमस्तमिता परम् ।।९३।।

Dhāraṇā, fixing of the inner being, *citta*, on a certain object is known as *dhāraṇā* while extension of kindred string of ideas is known as attention, *dhyāna*. (93)

यदा तु ज्ञेयतादात्म्यमेव संविदि जायते ।
ग्राह्यग्रहणताद्वैतशून्यतेयं समाहितिः ।।९४।।

Samādhi is that state in which oneness is attained between the consciousness and its object owing to nullification of duality between the object of knowledge and the process of knowing. (94)

तदेषा धारणाध्यानसमाधित्रितयी परम्।
संविदं प्रति नो कंचिदुपयोगं समश्नुते ।।९५।।

Thus, the triad of *dhāraṇā*, *dhyāna* and *samādhi* does not have any utility in regard to consciousness. (95)

योगाङ्गता यमादेस्तु समाध्यन्तस्य वर्ण्यते।
स्वपूर्वपूर्वोपायत्वादन्त्यतर्कोपयोगतः ।।९६।।

Yama, *niyama*, etc., are the means to their succeeding steps accordingly the earlier one of the steps having its utility in serving as the means of attaining its succeeding step ending up with reasoning as the ultimate one. (96)

अन्तः संविदि रूढं हि तद्द्वारा प्राणदेहयोः।
बुद्धौ वार्प्यं तदभ्यासान्नैष न्यायस्तु संविदि ।।९७।।

All the steps of yoga have their relevance only up to the body, *prāṇa*, life-force, and the intellect but by no means to consciousness. They may bring some modification to the exterior factors but by no means to the inmost consciousness as it is immune to any modification whatsoever. (97)

अथ वास्मद्दृशि प्राणधीदेहादेरपि स्फुटम् ।
सर्वात्मकत्वात्तत्रस्थोऽप्यभ्यासोऽन्यव्यपोहनम् ।।९८।।

From our viewpoint, since *prāṇa*, body and intellect are centred in consciousness

owing to the latter's all-pervasiveness, whatever practice is put-in in regard to consciousness is applicable equally well to these also. (98)

देह उत्प्लुतिसंपातधर्मोज्जिगमिषारसात्।
उत्प्लाव्यते तद्विपक्षपाताशङ्काव्यपोहनात् ॥९९॥

It is the nature of the body to jump upward though followed by falling downward. Jumping upward is a matter of enjoyment. One jumps upward by way of removing the doubt of remaining stuck down. (99)

गुरुवाक्यपदामर्शसदृशे स्वविमर्शने ।
प्रबुद्धे तद्विपक्षाणां व्युदासः पाठचिन्तने ॥१००॥

Under the instruction of the teacher when a disciple engages himself in contemplation over a certain lesson, he not only obtains a certain new insight but also gets his ignorance removed concerning what is opposed to it. (100)

नह्यस्य गुरुणा शक्यं स्वं ज्ञानं शब्द एव वा।
धियि रोपयितुं तेन स्वप्रबोधक्रमो ध्रुवम् ॥१०१॥

It is not within the capability of any teacher to transplant his knowledge or even the word within the disciple. As such, self-contemplation on the part of the disciple is a must in the process of learning. (101)

अत एव स्वप्नकाले श्रुते तत्रापि वस्तुनि ।
तादात्म्यभावज्ञायोगो न फलाय न भण्यते ॥१०२॥

In the state of dream, it is due to contemplative identification with the object concerned that the dreamer has its effect on himself which cannot be denied entirely. (102)

संकेतानादरे शब्दनिष्ठमामर्शनिं पठिः।
तदादरे तदर्थस्तु चिन्तेति परिचर्च्यताम् ॥१०३॥

Disrespect to the instruction of the teacher in any case needs to be kept confined

only to its verbal form while giving respect to it includes understanding of its inner sense which requires discussion, etc. (103)

तदद्वयायां संवित्तावभ्यासोऽनुपयोगवान्।
केवलं द्वैतमालिन्यशङ्कानिर्मूलनाय सः ।।१०४।।

Practice of *yama*, *niyama*, etc., becomes useless on the awakening of non-dualistic consciousness. Its utility lies only in the elimination of the blemish of dualism. (104)

द्वैतशङ्काश्च तर्केण तर्क्यन्त इति वर्णितम्।
तत्तर्कसाधनायास्तु यमादेरप्युपायता ।।१०५।।

Doubts of dualism get eliminated through reasoning, this has already been stated. Elimination of dualism is also the purpose of *yama*, etc., besides that of reason. (105)

उक्तं श्रीपूर्वशास्त्रे च न द्वैतं नापि चाद्वयम् ।
लिङ्गपूजादिकं सर्वमित्युपक्रम्य शंभुना ।।१०६।।
विहितं सर्वमेवात्र प्रतिषिद्धमथापि वा।
प्राणायामादिकैरङ्गैर्योगाः स्युः कृत्रिमा यतः ।।१०७।।
तत्तैनाकृतकस्यास्य कलां नार्हन्ति षोडशीम्।

In the *Mālinīvijayottara Tantra*, it has been stated by Śambhu that in the context of worship of emblem, *liṅga-pūja*, etc., there is the validity of neither dualism nor of non-dualism. It has been made out there that all these are rather prohibited as yoga become artificial due to practice of such limbs of yoga as breath-control, etc., as they do not stand a comparison to even the sixteenth fraction of the practice (as suggested by us). (106-108a)

किं त्वेतदत्र देवेशि नियमेन विधीयते ।।१०८।।
तत्त्वे चेतः स्थिरं कार्यं तच्च यस्य यथास्त्विति।
एवं द्वैतपरामर्शनाशाय परमेश्वरः ।।१०९।।
क्वचित्स्वभावममलमामृशन्ननिशं स्थितः।

यः स्वभावपरामर्श इन्द्रियार्थाद्युपायतः ॥११०॥
विनैव तन्मुखोऽन्यो वा स्वातन्त्र्यात्तद्विकल्पनम्।
तच्च स्वच्छस्वतन्त्रात्मरत्ननिर्भासिनि स्फुटम् ॥१११॥

In our teaching, O Lady, this has been provided for in keeping with a system. (The essence of the teaching) is to stabilise the *citta*, inner being, anyhow as it may be possible. The Supreme Lord has observed that for the sake of elimination of the sense of duality one may take resort to any device as per his nature and observe transparency and constancy in that practice. This practice may be conducted through the involvement of the senses and their objects and without their involvement as is obvious from the autonomous nature of Śiva. (108b-111)

भावौघे भेदसंधातृ स्वात्मनो नैशमुच्यते।
तदेव तु समस्तार्थनिर्भरात्मैकगोचरम् ॥११२॥
शुद्धविद्यात्मकं सर्वमेवेदमहमित्यलम्।
इदं विकल्पनं शुद्धविद्यारूपं स्फुटात्मकम् ॥११३॥
प्रतिहन्तीह मायीयं विकल्पं भेदभावकम्।

Remaining immersed in the flood of diversity of objects is the state of night of ignorance for oneself while the same state gets transformed into the bright day-light of pure knowledge when reformed as 'it is I myself who is appearing as all these objects and hence as 'I am all this''. This altered kind of experience is expressly of the quality of pure knowledge which is eliminative of the illusive alternate view of ideation promotive of difference. (112-114a)

शुद्धविद्यापरामर्शो यः स एव त्वनेकधा ॥११४॥
स्नानशुद्ध्यर्चनाहोमध्यानजप्यादियोगतः।

It is contemplation under the format of pure knowledge which in various ways assumes the form of sacred bath, purification, worship, sacrifice, meditation, *japa*, etc. (114b-115a)

विश्वमेतत्स्वसंवित्तिरसनिर्भरितं रसात् ॥११५॥
आविश्य शुद्धो निखिलं तर्पयेदध्वमण्डलम्

A traveller of this path by means of his travel needs to fill the entire passage of the world with the delight of his consciousness. (115b-116a)

उल्लासिबोधहुतभुग्दग्धविश्वेन्धनोदिते ।।११६।।
सितभस्मनि देहस्य मज्जनं स्नानमुच्यते ।

His bath lies in besmearing his body with the brown ashes created by the burning of the world as a fuel in the jubilant fire of awareness. (116b-117a)

इत्थं च विहितस्नानस्तर्पितानन्तदेवतः ।।११७।।
ततोऽपि देहारम्भीणि तत्त्वानि परिशोधयेत्।

Having performed his bath like this and thus having propitiated all the deities, he should purify all the constituent stuffs of the body. (117b-118a)

शिवात्मकेष्वप्येतेषु शुद्धिर्या व्यतिरेकिणी ।।११८।।
सैवाशुद्धिः पराख्याता शुद्धिस्तद्धीविमर्दनम्।

In the midst of the understanding that all this world is Śiva, if there is anything impure, that is only the idea of impurity lurking in the mind of the person concerned. Removal of that idea from the inner being is, indeed, the act of purification. (118b-119a)

एवं स्वदेहं बोधैकपात्रं गलितभेदकम् ।।११९।।
पश्यन्संवित्तिमात्रत्वे स्वतन्त्रे तिष्ठति प्रभुः।

Having thus made his body the sheer vessel meant for containing the awareness following the removal of its prior stuff of division from it, and by serving everything from that viewpoint, the aspirant remains like an autonomous lord of all this. (119b-120a)

यत्किंचिन्मानसाह्लादि यत्र क्वापीन्द्रियस्थितौ ।।१२०।।
योज्यते ब्रह्मसद्धाम्नि पूजोपकरणं हि तत्।

Whatever in this real abode of Brahman be looked as delightful and wheresoever the senses may be found as interested, that needs to be taken as the means of His worship. (120b-121a)

पूजा नाम विभिन्नस्य भावौघस्यापि संगतिः ॥१२१॥
स्वतन्त्रविमलानन्तभैरवीयचिदात्मना ।

Pūjā, worship, is the unification of the flood of ideas with the consciousness of Bhairava which is autonomous, pure and infinite. (121b-122a)

तथाहि संविदेवेयमन्तर्बाह्योभयात्मना ॥१२२॥
स्वातन्त्र्याद्वर्तमानैव परामर्शस्वरूपिणी।

It is the consciousness itself which is pervading outside as well as inside working autonomously in the form of contemplation. (122b-123a)

स च द्वादशधा तत्र सर्वमन्तर्भवेद्यतः ॥१२३॥
सूर्य एव हि सोमात्मा स च विश्वमयः स्थितः।
कलाद्वादशकात्मैव तत्संवित्परमार्थतः ॥१२४॥

Contemplation is of twelve kinds and includes all within it. It is the sun itself which in the form of the moon is really the consciousness in the form of twelve *kalās*, phases. (123b-124)

सा च मातरि विज्ञाने माने करणगोचरे।
मेये चतुर्विधं भाति रूपमाश्रित्य सर्वदा ॥१२५॥

That supernal consciousness exists in the knower, the knowledge, the object of knowledge and the senses in the three states, i.e., creation, sustenance and dissolution and thus in all twelve forms. (125)

शुद्धसंविन्मयी प्राच्ये ज्ञाने शब्दनरूपिणी ।
करणे ग्रहणाकारा यतः श्रीयोगसंचरे ॥१२६॥

At the primary stage, consciousness remains pure but coming down to the knower and assuming of the form of word as well as taking up the role of the

medium of its reception, it becomes available to its sense organ, as has been maintained in the *Yoga-sañcara*. (126)

ये चक्षुर्मण्डले श्वेते प्रत्यक्षे परमेश्वरि ।
षोडशारं द्वादशारं तत्रस्थं चक्रमुत्तमम् ।।१२७।।

O Supreme Lady, the white circles of the eyes are sixteen-petalled and twelve-petalled rings obviously visible to us and of the highest order. (127)

प्रतिवारणवद्रक्ते तद्बहिर्ये तदुच्यते ।
द्वितीयं मध्यगे ये ते कृष्णश्वेते च मण्डले ।।१२८।।
तदन्तर्ये स्थिते शुद्धे भिन्नाञ्जनसमप्रभे।
चतुर्दले तु ते ज्ञेये अग्नीषोमात्मके प्रिये ।।१२९।।

Around the white circles are the red ones. In the midst of the red are the black and white ones. The interior-most are the black ones, as black as pure ointment (Kohl). Each one of them is four-petalled and is of the nature of fire (right) and moon (left), O Dear. (128-129)

मिथुनत्वे स्थिते ये च चक्रे द्वे परमेश्वरि।
संमीलनोन्मीलनं ते अन्योन्यं विदधातके ।।१३०।।

These eyeballs lie in their respective places mutually as couples. O Supreme Goddess, and they perform opening and closing of eyelids with respect to each other. (130)

यथा योनिश्च लिङ्गं च संयोगात्स्त्रवतोऽमृतम्।
तथामृताग्निसंयोगाद्द्रवतस्ते न संशयः ।।१३१।।

As the male and female organs of reproduction effuse their fluids of immortality when they come into contact with each other, even so the sixteen-petalled circle of delight and the eight-petalled circle of fire when come into contact with each other effuse the world (in all its profundity and variety) undoubtedly. (131)

तच्चक्रपीडनाद्रात्रौ ज्योतिर्भात्यर्कसोमगम् ।

तां दृष्ट्वा परमां ज्योत्स्नां कालज्ञानं प्रवर्तते ।।१३२।।

At night when the solar and lunar lights spread their illumination by getting mixed up with each other then is born the light of fire which is supreme and results in the knowledge of time. (132)

NOTE:

The solar light stands for the valid knowledge, *prāmāṇa,* while the lunar for the object of knowledge, *prameya*. As distinct from both of them fire is symbolic of the knower, *pramātā*. That is why it is supposed to be superior to both of them, *paramā jyotsnā*.

सहस्रारं भवेच्चक्रं ताभ्यामुपरि संस्थितम्।
ततश्चक्रात्समुद्भूतं बह्माण्डं तदुदाहृतम् ।।१३३।।

The thousand-petalled circle lies above both of them. It is out of this circle, *cakra*, that is born the egg of Brahman. It is so stated. (133)

तत्रस्थां मुञ्चते धारां सोमो ह्यग्निप्रदीपितः ।
सृजतीत्थं जगत्सर्वमात्मन्यात्मन्यनन्तकम् ।।१३४।।

Being set to burn by fire Soma releases its stream lying held there. Thus is created the whole universe by and within each of its beings. (134)

षोडशद्वादशाराभ्यामष्टारेष्वथ सर्वशः।
एवं क्रमेण सर्वत्र चक्रेष्वमृतमुत्तमम् ।।१३५।।
सोमः स्त्रवति यावच्च पञ्चानां चक्रपद्धतिः ।
तत्पुनः पिबति प्रीत्या हंसो हंस इति स्फुरन् ।।१३६।।

Soma effuses the fluid of immortality in all the *cakras*, circles, sixteen-petalled, twelve-petalled, eight-petalled, etc., gradually one after the other. This process continues up to creation of the five gross elements. As a result of this kind of creation the Self drinks the fluid of immortality delightfully uttering the sound *haṁ-sa*. (135-136)

सकृद्यस्य तु संश्रुत्या पुण्यपापैर्न लिप्यते ।

By getting to listen to the word *haṁ-sa* even only once, the individual becomes immune to the effect of both, virtue and vice. (137a)

पञ्चारे सविकारोऽथ भूत्वा सोमस्रुतामृतात् ।।१३७।।
धावति त्रिरसाराणि गुह्यचक्राण्यसौ विभुः ।
यतो जातं जगल्लीनं यत्र च स्वकलीलया ।।१३८।।

Now, the Self, *jīva*, being embodied in the bodily structure of the five gross elements becomes affected due to relishing the drink of the effusion of immortality known as Soma moves in the secret circles flowing three kinds of fluids (water, semen and blood) notwithstanding being the all-pervading Lord Himself. Thus, He sports within Himself from whom is born the universe as well as in whom it is destined to get merged at the end. (137b-138)

तत्रानन्दश्च सर्वस्य ब्रह्मचारी च तत्परः।
तत्र सिद्धिश्च मुक्तिश्च समं संप्राप्यते द्वयम् ।।१३९।।

Here, in Him, lies the delight of all, particularly of one who observes self-continence remaining absorbed in Him. Herein lie together both fulfilment and liberation. (139)

अत ऊर्ध्वं पुनर्याति यावद्ब्रह्मात्मकं पदम्।
अग्नीषोमौ समौ तत्र सृज्येते चात्मनात्मनि ।।१४०।।

Above it lies the abode of Brahman where the subject and the object are viewed as equivalent to each other within oneself. (140)

तत्रस्थस्तापितः सोमो द्वेधा जङ्घे व्यवस्थितः।
अधस्तं पातयेदग्निरमृतं स्रवति क्षणात् ।।१४१।।

The objective sense of the world lying in the thighs is pushed still downward by the subjective represented by fire, effuses the ambrosia within a second. (141)

गुल्फजान्वादिषु व्यक्तं कुटिलार्कप्रदीपिता।
सा शक्तिस्तापिता भूयः पञ्चारादिक्रमं सृजेत् ।।१४२।।

एवं श्रोत्रेऽपि विज्ञेयं यावत्पादान्तगोचरम्
पादाङ्गुष्ठात्समारभ्य यावद् ब्रह्माण्डदर्शनम् ।।१४३।।

The *śakti,* power of ***kuṇḍalinī*** lying in the ankles having been stimulated by the sun makes the ambrosia fall still downward and create the sense of five gross elements. This sense obtains up to the senses of action, too, beginning from the toe up to the point of seeing Brahman. (142-143)

इत्यजानन्नैव योगी जानन्विश्वप्रभुर्भवेत्।
ज्वलन्निवासौ ब्रह्माद्यैर्दृश्यते परमेश्वरः ।।१४४।।

One who is ignorant of this secret is no yogin at all, while he who is aware of it deserves to be regarded as having become the Lord Himself. (144)

तत्र तात्पर्यतः प्रोक्तमक्षे क्रमचतुष्टयम्।
एकैकत्र यतस्तेन द्वादशात्मकतोदिता ।।१४५।।

Each one of the sense organs needs to be viewed in four perspectives, i.e., creation, sustenance, dissolution and the inexplicable as also in the capacity of the knower, the object of knowledge and the measurement of knowledge. Thus, each one of the senses maybe conceived in twelve capacities. (145)

न व्याख्यातं तु निर्भज्य यतोऽतिसरहस्यकम् ।
मेयेऽपि देवी तिष्ठन्ती मासराश्यादिरूपिणी ।।१४६।।

I am stopping myself at this point from any further analysis in this regard as the matter is too secret. In the capacity of playing the role of the object of knowledge also the Goddess appears in twelve forms as is obvious from the number of months, astrological houses, etc. (146)

अत एषा स्थिता संविदन्तर्बाह्योभयात्मना।
स्वयं निर्भास्य तन्त्रान्यद्भासयन्तीव भासते ।।१४७।।

Thus by obtaining internally as well as externally one and the same consciousness illumines itself as well as everything else whatever. (147)

ततश्च प्रागियं शुद्धा तथाभासनसोत्सुका।
सृष्टिं कलयते देवो तन्नाम्नागम उच्यते ।।१४८।।

In this way, prior to involvement (in the act of creation) consciousness remains in its pure form reflecting itself only as keen to get manifested. (It is out of that keenness) that it conceives of creation and hence is called in the *Āgama Śāstra* as per the form of its creation. (148)

तथा भासितवस्त्वंशरञ्जनां सा बहिर्मुखी।
स्ववृत्तिचक्रेण समं ततोऽपि कलयन्त्यलम् ।।१४९।।

On account of its tendency of externalisation it makes itself reflect as coloured by the variety of objects in the world in keeping with its own modes of manifestation. (149)

स्थितिरेषैव भावस्य तामन्तर्मुखतारसात्।
संजिहीर्षुः स्थितेर्नाशं कलयन्ती निरुच्यते ।।१५०।।

The delightful bodily essence which is as subtle as a hundredth part of a hair existing in all the bodies is the cause of the creation as well as sustenance. Whatever is the source of its birth is also the point of its merger. Understand it, O Lord of gods, as *Sthiti Kālī*. (150)

ततोऽपि संहाररसे पूर्णे विघ्नकरीं स्वयम्।
शङ्कां यमात्मिकां भागे सूते संहरतेऽपि च ।।१५१।।

After that (creation as well as sustenance) and advent of the time of withdrawal and dissolution, the same force (*śakti*) of consciousness gives rise to the state of suspense (in regard to the viability of sustenance) and hence also dissolves the world. (151)

संहृत्य शङ्कां शङ्क्यार्थवर्जं वा भावमण्डले।
संहृतिं कलयत्येव स्वात्मवह्नौ विलापनात् ।। १५२।।

Having brought to an end the state of suspense except for the existence of entities

in the circle of contemplation, the same force of consciousness contemplates dissolution in the fire of itself. (152)

विलापनात्मिकां तां च भावसंहृतिमात्मनि ।
आमृशत्येव येनैषा मया ग्रस्तमिति स्फुरेत् ।।१५३।।

There should arise the idea in consciousness which has dissolved the entire world within itself that it is itself which has dissolved all within itself. (153)

संहार्योपाधिरेतस्याः स्वस्वभावो हि संविदः ।
निरुपाधिनि यंशुद्धे संविद्रुपेऽस्तमीयते ।।१५४।।

It is the nature of consciousness that having accomplished the task of dissolution it dissolves itself within itself in its pure consciousness. (154)

विलापितेऽपि भावौघे कंचिद्भावं तदैव सा।
आश्यानयेद्य एवास्ते शङ्का संस्काररूपकः ।।१५५।।
शुभाशुभतया सोऽयं सोष्यते फलसंपदम्।
पूर्वं हि भोगात्पश्वाद्वा शङ्केयं व्यवतिष्ठते ।।१५६।।

Following the dissolution of entities, the consciousness-force is likely to keep reserved within itself certain ideas immediately at that time so as to develop them in the form of impressions, *saṁskāras*. It is these archetypal ideas which bear the fruits of virtue and vice. This evaluative suspense follows the sufferance. (155-156)

अन्यदाश्यानितमपि तदैव द्रावयेदियम्।
प्रायश्चित्तादिकर्मभ्यो ब्रह्महत्यादिकर्मवत् ।।१५७।।

Consciousness is likely to give enlargement to some other impressions also on some such pattern as it happens in the case of propitiation of killing of a Brāhmaṇa, etc. (157)

रोधनाद् द्रावणाद्रूपमित्थं कलयते चितिः।
तदपि द्रावयेदेव तदप्याश्यानयेदथ ।।१५८।।

Consciousness acts in a twofold manner, namely, in the form of restraint or expansion. Whatever may be the form of its action, all is intended for the sake of the knower. (158)

इत्थं भोग्येऽपि संभुक्ते सति तत्करणान्यपि।
संहरन्ती कलयते द्वादशैवाहमात्मनि ।।१५९।।

Thus it acts in promoting enjoyment as well as in restraining the senses from the enjoyment. In the case of restraint from enjoyment, it withdraws the senses in all their twelve varieties in the Self. (159)

कर्मबुद्ध्यक्षवर्गो हि बुद्ध्यन्तो द्वादशात्मकः।
प्रकाशकत्वात्सूर्यात्मा भिन्ने वस्तुनि जृम्भते ।।१६०।।

The twelve varieties of action depend on five organs of action, five organs of sense, *manas*, and intellect. By virtue of providing all of them its own illumination, it is the Self which acts as the sun in all these forms of forebearance. (160)

अहंकारस्तु करणमभिमानैकसाधनम्।
अविच्छिन्नपरामर्शी लीयते तेन तत्र सः ।।१६१।।

Ego is merely a means as it takes the responsibility of all actions on itself in the form of 'I have done all this'. Thus contemplation ends therein. (161)

यथाहि खड्गपाशादेः करणस्य विभेदिनः।
अभेदिनि स्वहस्तादौ लयस्तद्वदयं विधिः ।।१६२।।

Elucidations of this are sword, trap, etc., as means of different kinds of action having the responsibility of their use in the hands of the (warrior) concerned. (162)

तेनेन्द्रियौघमार्तण्डमण्डलं कलयेत्स्वयम्।
संविद्देवी स्वतन्त्रत्वात्कल्पितेऽहंकृतात्मनि ।।१६३।।

Therefore, the Goddess of consciousness in the form of ego should take herself

as one with the orb of the sun along with the circle of organs of action, sense, *manas* and intellect. (163)

स एव परमादित्यः पूर्णकल्पस्त्रयोदशः।
करणत्वात्प्रयात्येव कर्तरि प्रलयं स्फुटम् ॥१६४॥

It is that sun which as the thirteenth principle ruling over the twelve forms of the organs of action and knowledge and serving as the means of the Lord obviously merges into Him, the real actor. (164)

कर्ता च द्विविधः प्रोक्तः कल्पिताकल्पितात्मकः।
कल्पितो देहबुद्ध्यादिव्यवच्छेदेन चर्चितः ॥१६५॥

The actor is of two kinds, supposed and actual. Supposed actor is the body, the organs of action, sense, *manas* and intellect presumed as actor on account of the limitation of the cognisance of the actual Actor. (165)

कालाग्निरुद्रसंज्ञास्य शास्त्रेषु परिभाषिता।
कालो व्यवच्छित्तद्युक्तो वह्निर्भोक्ता यतः स्मृतः ॥१६६॥

The fire of time is named in the texts as Rudra. It is called time on account of being of the nature of limitation, while fire on account of being inclined to enjoyment. (166)

संसाराक्लृप्तिभ्यां रोधनाद् द्रावणात्प्रभुः।
अनिवृत्तपशूभावस्तत्राहंकृत्प्रलीयते ॥१६७॥

Due to being involved in the worldly constrictions and cherishing the idea of enjoyment, it has its animal nature not removed wherein its ego is immersed. (167)

सोऽपि कल्पितवृत्तित्वाद्विश्वाभेदैकशालिनी।
विकासिनि महाकाले लीयतेऽहमिदंमये ॥१६८॥

It has to behave within the parameters of the world and has to get immersed

in the great span of time divided between the dichotomy of 'I' and 'this', the subject and the object. (168)

एतस्यां स्वात्मसंवित्ताविदं सर्वमहं विभुः।
इति प्रविकसद्रूपा संवित्तिरवभासते ।।१६९।।

In this self-awareness is reflected the alternative consciousness that I am all-pervading Lord. (169)

ततोऽन्तःस्थितसर्वात्मभावभोगोपरागिणी।
परिपूर्णापि संवित्तिरकुले धाम्नि लीयते ।।१७०।।

As a consequence of this sense developing within and enjoying the status of enjoyment of all, the full consciousness merges in the highest abode which is rid of all specifications. (170)

प्रमातृवर्गो मानौघः प्रमाश्च बहुधा स्थिताः।
मेयौघ इति यत्सर्वमत्र चिन्मात्रमेव तत् ।।१७१।।

The knower, the parameters of knowledge, the object of knowledge and the knowledge itself which are existing in diverse forms in the world are really only different forms of consciousness itself. (171)

इयतीं रूपवैचित्रीमाश्रयन्त्याः स्वसंविदः।
स्वाच्छन्द्यमनपेक्षं यत्सा परा परमेश्वरी ।।१७२।।

The Supreme Force of Consciousness appearing as self-consciousness assumes all these peculiar forms out of its self-autonomy depending on no one else. (172)

इमाः प्रागुक्तकलनास्तद्विजृम्भोच्यते यतः।
क्षेपो ज्ञानं च संख्यानं गतिर्नाद इति क्रमात् ।।१७३।।

All these features of consciousness are just its perspectives emerging out of its multifacetedness as indicated by the use of the word *Kālī* for it rooted in the

Sanskrit root *kal* to mean as many as five actions, namely, to throw out, to know, to count, to move and to make sound. (173)

स्वात्मनो भेदनं क्षेपो भेदितस्याविकल्पनम्।
ज्ञानं विकल्पः संख्यानमन्यतो व्यतिभेदनात् ।।१७४।।
गतिः स्वरूपारोहित्वं प्रतिबिम्बवदेव यत्।
नादः स्वात्मपरामर्शशेषता तद्विलीपनात् ।।१७५।।

Division of oneself is throwing out, persistence of divisions is knowledge, counting otherwise is option, movement is ascension upward and reflection, making sound is leaving the impression of self-contemplation by inversion. (174-175)

इतिपञ्चविधामेनां कलनां कुर्वती परा।
देवी काली तथा कालकर्षिणी चेति कथ्यते ।।१७६।।

On account of performing all these five actions, as indicated by the root *kal*, the Supreme Being as the force of consciousness is also known as the goddess *Kālī* and *Kālakarṣiṇī*. (176)

मातृसद्भावसंज्ञास्यास्तेनोक्ता यत्प्रमातृषु।
एतावदन्तसंवित्तौ प्रमातृत्वं सफुटीभवेत् ।।१७७।।

It is known *Mātṛ-sadbhāva* as it leaves the impression on the inner being of the knower that she has understood so much. (177)

वामेश्वरीति शब्देन प्रोक्ता श्रीनिशिसंचरे ।
इत्थं द्वादशधा संवित्तिष्ठन्ती विश्वमातृषु ।।१७८।।

This act of theirs is learnt as the goodwill of the Mothers. Thus, consciousness stays in the Universal Mothers in twelve ways. (178)

एकैवेति न कोऽप्यस्याः क्रमस्य नियमः क्वचित् ।
क्रमाभावान्न युगपत्तदभावात्क्रमोऽपि न ।।१७९।।
क्रमाक्रमकथातीतं संवित्तत्त्वं सुनिर्मलम्।

The motherly goddess of consciousness is only one, nor is there any graduality in her. Due to absence of graduality, there is no simultaneity in her. Thus, there is neither graduality nor simultaneity in her. On account of absence of graduality and simultaneity both in her, consciousness is perfectly pure. (179-180a)

तदस्याः संविदो देव्या यत्र क्वापि प्रवर्तनम् ॥१८०॥
तत्र तादात्म्ययोगेन पूजा पूर्णैव वर्तते।

Wherever there is any worship of this goddess of consciousness, it is performed on the basis of becoming identified with her and thus alone happens the worship to be complete. (180b-181a)

परामर्शस्वभावत्वादेतस्या यः स्वयं ध्वनिः॥१८१॥
सदोदितः स एवोक्तः परमं हृदयं महत्।

The sound of this goddess of consciousness is of the nature of self-contemplation. As such, it has been characterised as always manifest. That constant manifestation is its great secret, heart. (181b-182a)

हृदये स्वविमर्शोऽसौ द्राविताशेषविश्वकः ॥१८२॥
भावग्रहादिपर्यन्तभावी सामान्यसंज्ञकः ।
स्पन्दः स कथ्यते शास्त्रे स्वात्मन्युच्छलनात्मकः ॥१८३॥

That self-contemplation in the heart expels the entire universe from it. So far as it continues to grasp usual objects it is known as usual. On becoming explosive, it is called in the *Śāstra* as *Spanda*, pulsation or vibration. (182b-183)

किंचिच्चलनमेतावदनन्यस्फुरणं हि यत् ।
ऊर्मिरेषा विवोधाब्धेर्न संविदनया विना॥१८४॥

Contemplation is some sort of movement amounting to self-vibration. It is a vibration on the surface of the sea of understanding. If it were shorn of understanding, it would not have been conscious. (184)

निस्तरङ्गतरङ्गादिवृत्तिरेव हि सिन्धुता।
सारमेतत्समस्तस्य यच्चित्सारं जडं जगत् ।।१८५।।
तदधीनप्रतिष्ठत्वात्तत्सारं हृदयं महत्।
तथा हि सदिदं ब्रह्ममूलं मायाण्डसंज्ञितम् ।।१८६।।

The characteristic feature of sea-hood is not being shorn of vibration. Indeed, vibration is the essential feature of the universe as a whole including the immobile as well as the mobile, inconscient as well as the conscient. Due to vibration being the basis of its existence, heart as the locus of movement is the essence of the sustenance of it. This is elucidated by the existence known as the egg of *māyā*, illusion, having its root in Brahman. (185-186)

NOTE:

Māyā is also known as that force of the Supreme which contracts, measures and brings about limitations.

इच्छाज्ञानक्रियारोहं विना नैव तदुच्यते।
तच्छक्तित्रितयारोहाद्भैरवीये चिदात्मनि ।।१८७।।
विसृज्यते हि तत्तस्माद्वहिर्वाथ विसृज्यते ।
एवं सद्रूपतैवैषां सतां शक्तित्रयात्मताम् ।।१८८।।
विसर्गः परबोधेन समाक्षिप्यैव वर्तते।

Existence is impossible to be called as such without will, knowledge and action as it is on account of ascension of this triad of forces on the conscious Self of Bhairava (that existence is recognised as such). It is from within the existence that the world in all its variety as well as multiplicity emerges and gets externalised. Thus, it is the existence itself which having assumed the form of will, knowledge and action assumes the form of creation having contracted itself by virtue of awareness of the Supreme. (187-189a)

तत्सदेव बहीरूपं प्राग्बोधाग्निविलापितम् ।।१८९।।
अन्तर्नदत्परामर्शशेषीभूतं ततोऽप्यलम्।
खात्मत्वमेव सप्राप्तं शक्तित्रितयगोचरात् ।।१९०।।
वेदनात्मकतामेत्य संहारात्मनि लीयते ।

इदं संसारहृदयं प्राच्यं सृष्टौ च हृन्मतम् ॥१९१॥

That existence itself having been externalised and having been burnt down by the fire of primeval consciousness, gets interiorised and remains only as voice of contemplation and thus assumes the form of a sheer vacuum of awareness by virtue of the triad of the force and that contemplation also eventually merges into the Self of dissolution. This is the primeval heart of the world while in course of the creation it has come to be known as heart, *hṛdaya*. (189b-191)

एतद्रूपपरामर्शमकृत्रिममनाविलम् ।
अहमित्याहुरेषैव प्रकाशस्य प्रकाशता ॥१९२॥

This form of contemplation is unartificial and blotless. This is *aham* and is the illumination of the Light. (192)

एतद्वीर्यं हि सर्वेषां मन्त्राणां हृदयात्मकम् ।
विनानेन जडास्ते स्युर्जीवा इव विना हृदा ॥१९३॥

Herein lies the essential virility of all *mantras*. Short of this virility, all *mantras* need to be taken as lifeless as living beings without the heart. (193)

अकृत्रिमैतद्धृदयारूढो यत्किंचिदाचरेत्।
प्राण्याद्वा मृशते वापि स सर्वोऽस्य जपो मतः ॥१९४॥

All action is unartificial if done by remaining centred in the heart. This may be taken to be true of even breathing and closing of the eyelids. All whatever he does becomes his *japa*, muttering of sacred sounds. (194)

यदेव स्वेच्छता सृष्टिस्वाभाव्याद्बहिरन्तरा ।
निर्मीयते तदेवास्य ध्यानं स्यात्पारमार्थिकम् ॥१९५॥

Whatever the yogin of this order does out of his will in keeping with the nature of the creation, no matter in the external world or within himself, that needs to be taken as his meditation on the Supreme Being. (195)

निराकारे हि चिद्धाम्नि विश्वाकृतिमये सति।

फलार्थिनां काचिदेव ध्येयत्वेनाकृतिः स्थिताः॥१९६॥

In the state of formlessness of the illumination of consciousness, or indeed in the state of it being in the form of the entire universe, there remains scarcely any form to serve the purpose of being meditated on for those who wish to gain any result out of their meditation. (196)

यथा ह्यभेदात्पूर्णेऽपि भावे जलमुपाहरन्।
अन्याकृत्यपहानेन घटमर्थयते रसात् ॥१९७॥
तथैव परमेशाननियतिप्रविजृम्भणात्।
काचिदेवाकृतिः कांचित् सूते फलविकल्पनाम् ॥१९८॥

As is the case with a pitcher meant for fetching water, no matter made of whatsoever material, its relevance lies only in carrying the water and not in the material it is made of, even so when the entire universe is viewed as just a display of the Supreme Being Himself, any form may produce any result (as desired). (197-198)

यस्तु संपूर्णहृदयो न फलं नाम वाञ्छति।
तस्य विश्वाकृतिर्देवी सा चावच्छेदवर्जनात् ॥१९९॥

He who is fulfilled in his heart and hence does not cherish any craving for anything, at his disposal lies there the Goddess in the form of the entire universe in all its limitlessness. (199)

कुले योगिन उद्रिक्तभैरवीयपरासवात्।
घूर्णितस्य स्थितिर्देहे मुद्रा या कचिदेव सा ॥२००॥

The yogin who has vacated his inner being exclusively for being filled fully with the essence of Bhairava to keep himself submerged in, whatever be the pose of his body, that needs to be taken as his *mudrā*, the prescribed form of pose (in the state of meditation). (200)

अन्तरिन्धनसंभारमनपेक्ष्यैव नित्यशः।
जाज्वलीत्यखिलाक्षौघप्रसृतोग्रशिखः शिखी ॥२०१॥

बोधाग्नौ तादृशे भावा विशन्तस्तस्य सन्महः।
उद्रेचयन्तो गच्छन्ति होमकर्मनिमित्तताम् ॥२०२॥

Without any requisition for the stock of the internal fuel the fire of the inner being takes the form of an extremely bright flame. That fire is one of consciousness. All entities in the form of reflections on the canvas of consciousness enter into that fire and get burnt down making the flame enhanced in its quantum serving as the material of offering. (201-202)

यं कंचित्परमेशानशक्तिपातपवित्रितम् ।
पुरोभाव्य स्वयं तिष्ठेदुक्तवद्दीक्षितस्तु सः ॥२०३॥

If there be anyone, no matter whosoever, sanctified by the graceful downpour of the divine force on him, he needs to be given priority as he needs to be considered as already initiated (in the non-dualistic Śaiva wisdom). (203)

जप्यादौ होमपर्यन्ते यद्यप्येकैककर्मणि ।
उदेति रूढिः परमा तथापीत्थं निरूपितम् ॥२०४॥

Beginning from muttering of sacred words, *japa*, up to offering of libation to fire, *homa*, although there set practices already laid down in regard to each and every function, even then all these matters are being discussed here (for the sake of reorientation). (204)

यथाहि तत्र तत्राश्वः समनिम्नोन्नतादिषु ।
चित्रे देशे वाह्यमानो यातीच्छामात्रकल्पिताम् ॥२०५॥
तथा संविद्विचित्राभिः शान्तघोरतरादिभिः।
भङ्गीभिरभितो द्वैतं त्याजिता भैरवायते ॥२०६॥

As a horse, being made to run along a terrain even, low, plane, etc., and thus full of such peculiarities, moves on in keeping with the will of the rider, even so consciousness passing along peaceful, terrible, more terrible circumstances of dualism and ultimately having shed out all those peculiarities gets inclined to non-dualism of Bhairava. (205-206)

यथा पुरस्थे मुकुरे निजं वक्त्रं विभावयन्।
भूयो भूयस्तवेकात्म वक्त्रं वेत्ति निजात्मनः।।२०७।।
तथा विकल्पमुकुरे ध्यानपूजार्चनात्मनि।
आत्मानं भैरवं पश्यन्नचिरात्तन्मयीभवेत् ।।२०८।।

As looking into the mirror put in front of himself, the observer sees in various ways again and again his own face, even so appearing before the optional mirror of the world and performing meditation, worship, prayer, etc., one needs to perceive oneself ultimately as Bhairava and get himself identified with Him without any delay. (207-208)

तन्मयीभवनं नाम प्राप्तिः सानुत्तरात्मनि।
पूर्णत्वस्य परा काष्ठा सेत्यत्र न फलान्तरम्।। २०९।।

Becoming one with Bhairava is the highest state of perfection and is in itself the ultimate result of all efforts in life requiring nothing else to achieve. (209)

फलं सर्वमपूर्णत्वे तत्र तत्र प्रकल्पितम्।
अकल्पिते हि पूर्णत्वे फलमन्यत्किमुच्यताम् ।।२१०।।

Whatever results are conceived, all those presume only imperfection while perfection has remained unconceived, leaving no scope to wish for anything else. (210)

एष यागविधिः कोऽपि कस्यापि हृदि वर्तते।
यस्य प्रसीदेच्चिच्चक्रं द्रागपश्चिमजन्मनः ।।२११।।

(Striving for finding one's identity in Bhairava) is a form of sacrifice which becomes conducted in some rare one's heart. Such a rare person needs to be taken as that fortunate one whose *cit cakra*, circle of consciousness has attained the state of perfect peace and hence who has no need to be reborn. (211)

अत्र यागे गतो रूढिं कैवल्यमधिगच्छति।
लोकैरालोक्यमानो हि देहबन्धविधौ स्थितः ।।२१२।।

One who has attained ascension in the performance of this sacrifice, has attained liberation in spite of the public looking at him as living under the bounds of the body. (212)

अत्र नाथः समाचारं पटलेऽष्टादशेऽभ्यधात्।
नात्र शुद्धिर्न चाशुद्धिर्न भक्ष्यादिविचारणम् ।।२१३।।

In this regard, the course of life required to be taken up has been detailed out in the eighteenth chapter of the *Mālinīvijayottara Tantra* which is as follows:

"Here there is no consideration of purity and impurity nor of what is to be taken up as food and what is to be abstained from." (213)

न द्वैतं नापि चाद्वैतं लिङ्गपूजादिकं न च।
न चापि तत्परित्यागो निष्परिग्रहतापि वा ।।२१४।।

"There is no consideration of dualism or of non-dualism, nor even of worship of the emblem, *liṅga*, etc. Nor is there any insistence on the rejection of it (if being practised) or of taking to it (if not already practised)." (214)

सपरिग्रहता वापि जटाभस्मादिसंग्रहः।
तत्त्यागो न व्रतादीनां चरणाचरणं च यत् ।।२१५।।

There is neither any provision for nor rejection of the practice of keeping long hair, applying ashes, etc. Nor is there any restriction in regard to keeping vows, *vrata*, performance of or restriction of abstention from the same. (215)

क्षेत्रादिसंप्रवेशश्च समयादिप्रपालनम्।
परस्वरूपलिङ्गादि नामगोत्रादिकं च यत् ।।२१६।।

There is neither any provision for nor restriction in regard to entrance into a particular area nor limitation of time in that regard. The same is the case in regard to the form of the worship, human or emblematic as also name and the school, *gotra*. (216)

नास्मिन्विधीयते किंचिन्न चापि प्रतिषिध्यते।
विहितं सर्वमेवात्र प्रतिषिद्धमथापि च ॥२१७॥

There is no provision for anything here nor opposition to anything. Here everything needs to be understood as provided for as well as opposed to equally well. (217)

किं त्वेतदत्र देवेशि नियमेन विधीयते ।
तत्त्वे चेतः स्थिरीकार्यं सुप्रसन्नेन योगिना ॥२१८॥

What, however, has been expected of the aspirant, O Goddess, is to fix the attention on the Essence with fully settled mind. (218)

तच्च यस्य यथैव स्यात्स तथैव समाचरेत् ।
तत्त्वे निश्चलचित्तस्तु भुञ्जानो विषयानपि ॥२१९॥
न संस्पृश्येत दोषैः स पद्मपत्रमिवाम्भसा।
विषापहारिमन्त्रादिसन्नद्धो भक्षयन्नपि ॥२२०॥
विषं न मुह्यते तेन तद्वद्योगी महामतिः।
अशुदं हि कथं नाम देहाद्यं पाञ्चभौतिकम् ॥२२१॥
प्रकाशतातिरिक्ते किं शुद्ध्यशुद्धो हि वस्तुतः।

That end needs to be met with in any possible way. With fully fixed mind one may enjoy any object or event and remain unaffected by the same like the leaf of lotus by water. Even being engaged in the pacification of the effect of poison or even tasting the same, the yogin of this order does not fall in a swoon, as he has become too strong in his consciousness to fall from it. How can the body, etc be impure on account of having been constituted of the five gross elements while the position is that there is nothing in the world to be called pure or impure except for the illumination which is consciousness? (219-222a)

अशुद्धस्य च भावस्य शुद्धिः स्यात्तादृशैव किम् ॥२२२॥
अन्योन्याश्रयवैयर्थ्यानवस्था इत्थमत्र हि।
पृथिवी जलतः शुद्ध्येज्जलं धरणितस्तथा ॥२२३॥
अन्योन्याश्रयता सेयमशुद्धत्वेऽप्ययं क्रमः।

अशुद्धाज्जलतः शुद्ध्येद्धरेति व्यर्थता भवेत् ॥२२४॥
वायुतो वारिणो वायोस्तेजसस्तस्य वान्यतः।
बहुरूपादिका मन्त्राः पावनात्तेषु शुद्धता ॥२२५॥
मन्त्राः स्वभावतः शुद्धा यदि तेऽपि न किं तथा।
शिवात्मता तेषु शुद्धिर्यदि तत्रापि सा न किम् ॥२२६॥

How can anything impure be made pure by means of anything else which in itself is impure? In the case of the means of purification itself being impure, the task of purification of it would involve the fault. If the clay were to be purified by means of water and conversely water were to be purified by means of clay, there would be the fault of interdependence and hence meaninglessness in conceiving two impure things getting purified mutually with the help of each other; extending the same argument further on supposition of purification of air by means of water and of the air by means of fire or of the fire by means of anything else. Finally, on account of being of multi-forms, mantras may be regarded as pure by nature. If they, too, not be pure, what else can be pure! Their purity lies in being of the nature of Śivạ. If purity be absent from here as well, where else would it be available. (222b-226)

शिवात्मत्वापरिज्ञानं न मन्त्रेषु धरादिवत्।
ते तेन शुद्धा इति चेत्तज्ज्ञप्तिस्तर्हि शुद्धता ॥२२७॥

The common man does not recognise everything as a form of Śiva but for the mantras as distinct from the earth, etc. Hence he considers the mantras as pure. In this admittance of the purity of mantras is the cause in cognisance of Śaiva consciousness in them. (227)

योगिनं प्रति सा चास्ति भावेष्विति विशुद्धता।
ननु चोदनया शुद्ध्यशुद्ध्यादिकविनिश्चयः ॥२२८॥

In the case of yogins, however, purity of the Śaiva consciousness is admitted in all objects of the world as well and hence is accepted the purity of all of them. Thus, it is the scriptural prescription which is the determinant of purity and impurity of anything. (228)

इत्थमस्तु तथाप्येषा चोदनैव शिवोदिता।

का स्यात्सतीति चेदेतदन्यत्र प्रवितानितम् ॥२२९॥

This being admitted, it would also have to be admitted that the verity of the scriptural prescription lies in its rootedness in Śiva. This being the state of things, what may be the truth, this has been expounded elsewhere. (229)

वैदिक्या बाधितेयं चेद्विपरीतं न किं भवेत्।
सम्यक्चेन्मन्यसे बाधो विशिष्टविषयत्वतः ॥२३०॥
अपवादेन कर्तव्यः सामान्यविहिते विधौ।

If it be apprehended that this Āgamic viewpoint becomes contradicted by the Vedic, why can the opposite of it not be possible? If the contradiction be regarded as valid, the Āgamic viewpoint may be taken as an exception to it. (230-231a)

शुद्ध्यशुद्धी च सामान्यविहिते तत्त्वबोधिनि ॥२३१॥
पुंसि ते बाधिते एव तथा चात्रेति वर्णितम्।

The question of purity and impurity being admitted as meant for the common man, their contradiction may be treated as concerned with people specially enlightened in regard to the essence of things. (231b-232a)

नार्थवादादिशङ्का च वाक्ये माहेश्वरे भवेत् ॥२३२॥

As regards the words of the Supreme Lord, there cannot be the doubt of their being meant just for adulation, *arthavāda*. (232b)

अबुद्धिपूर्वं हि तथा संस्थिते सततं भवेत्।
व्योमादिरूपे निगमे शङ्का मिथ्यार्थतां प्रति ॥२३३॥

In case of admittance like this, in regard to Vedic statement as those of ignorance, all Vedic propositions concerning space, etc., would become a suspect of falsehood. (233)

अनवच्छिन्नविज्ञानवैश्वरूप्यसुनिर्भरः ।
शास्त्रात्मना स्थितो देवो मिथ्यात्वं क्वापि नार्हति ॥२३४॥

Having His presence amongst us in the form of the scripture the Lord with all His unlimited knowledge revealed in the form of the entire universe does not deserve to be levelled the accusation of falsehood. (234)

इच्छावान्भावरूपेण यथा तिष्ठासुरीश्वरः।
तत्स्वरूपाभिधानेन तिष्ठासुः स तथा स्थितः॥२३५॥

In whatever form the Lord wishes to appear in the world, He gets embodied Himself in that form as the meaning of the word concerned. (235)

अर्थवादोऽपि यत्रान्यविध्यादिमुखमीक्षते।
तत्रास्त्वसत्यः स्वातन्त्र्ये स एव तु विधायकः ॥२३६॥

If there be made any statement concerning praise or condemnation of anything but only as subsidiary to recommendation of a certain act, its degradation from truthfulness would matter little if overall it is promotive of the recommendation. (236)

विधिवाक्यान्तरे गच्छन्नङ्गभावमथापि वा।
न निरर्थक एवायं संनिधेर्गजडादिवत् ॥२३७॥

Any statement of condemnation or praise if subsidiary to the recommendatory, no matter being a part of the latter or falling in the midst of it, need not be taken as useless. This may be elucidated by the contracted sound *ga-ja-ḍa* (which in its present form is meaningless but becomes very well meaningful if the intermediate *ja* is doubled with the consequence of it having become *gaja* + *jaḍa*). (237)

स्वार्थप्रत्यायनं चास्य स्वसंवित्त्यैव भासते ।
तदपह्नवनं कर्तुं शक्यं विधिनिषेधयोः ॥२३८॥

(In such cases) the desired meaning becomes obvious to one's consciousness. In the case of rejection of such an understanding, on the contrary, the statements of recommendation, *vidhi*, and rejection, *niṣedha*, both, too, become redundant. (238)

युक्तिश्चात्रास्ति वाक्येषु स्वसंविच्चाप्यबाधिता।

या समग्रार्थमाणिक्यतत्त्वनिश्चयकारिणी ।।२३९।।

(With the application of such a device) along with the approval of one's own understanding, the concerned statement also becomes logical as the gem of its overall meaning becomes ascertained. (239)

मृतदेहेऽथ देहोत्थे या चाशुद्धिः प्रकीर्तिता।
अन्यत्र नेति बुद्ध्यन्तामशुद्धं संविदश्च्युतम् ।।२४०।।
संवित्तादात्म्यमापन्नं सर्वं शुद्धमतः स्थितम्।

As regards the idea of impurity associated with the dead body and the output of it, it needs to be understood that the same is not applicable to the living body on account of its being associated with consciousness. (It leads to the conclusion) that whatever is in oneness with consciousness, is pure. (240-241a)

श्रीमद्वीरावलौ चोक्तं शुद्ध्यशुद्धिनिरूपणे ।।२४१।।
सर्वेषां वाहको जीवो नास्ति किंचिदजीवकम्।
यत्किंचिज्जीवरहितमशुद्धं तद्विजानत ।।२४२।।
तस्माद्यत्संविदो नातिदूरे तच्छुद्धिमावहेत्।
अविकल्पेन भावेन मनुयोऽपि तथाभवन् ।।२४३।।

In the *Vīrāvali Śāstra* also it has been maintained on the problem of purity and impurity as follows:

"*Jīva*, essence of life, is the bearer of all. (As such) there is nothing which is lifeless. Therefore, what is not too far away from consciousness must carry purity with it. The same was the view held invariably by the sages also." (241b-243)

लोकसंरक्षणार्थं तु तत्तत्त्वं तैः प्रगोपितम् ।
बहिः सत्स्वपि भावेषु शुद्ध्यशुद्धी न नीलवत् ।।२४४।।
प्रमातृधर्म एवायं चिदैक्यानैक्यवेदनात्।

They have kept concealed this essential secret with a view to keeping the interest of the safety of the society. In spite of the involvement of externality in the objects concerned, the problem of their purity and impurity is not so objective

as the objectivity of blueness (for instance). Since consciousness is prone to experience in one way or the other in a kindred situation, it is very much a matter of preference of the person concerned. (244-245a)

यदि वा वस्तुधर्मोऽपि मात्रपेक्षानिबन्धनः ॥२४५॥
सौत्रामण्यां सुरा होतुः शुद्धान्यस्य विपर्ययः।
अनेन चोदनानां च स्ववाक्यैरपि बाधनम् ॥२४६॥
क्वचित्संदर्शितं ब्रह्महत्याविधिनिषेधवत्।
भक्ष्यादिविधयोऽप्येनं न्यायमाश्रित्य चर्चिताः ॥२४७॥

Alternatively, when even the objective quality of anything becomes dependent on the bias of the knower, the situation becomes so flexible as wine to be recommended as a pure drink for the priest and prohibited for other Brāhmaṇas. In this way, scriptural statements become self-contradictory sometimes as is obvious from prescriptive and negative provisions concerning killing of a Brāhmaṇa, *brahma-hatyā*. (245b-247)

सर्वज्ञानोत्तरादौ च भाषते स्म महेश्वरः।
नरर्षिदेवद्रुहिणविष्णुरुद्राद्युदीरितम् ॥२४८॥
उत्तरोत्तरवैशिष्ट्यात् पूर्वपूर्वप्रबाधकम्।
न शैवं वैष्णवैर्वाक्यैर्बाधनीयं कदाचन ॥२४९॥

The problem of eatability and non-eatability, etc., has been dealt with in keeping with this logic. In scriptures like *Sarvajñānottara*, Maheśvara, the Great Lord, has observed that in the context of statements of humans, seers, deities, Brahmā, Viṣṇu and Rudra, etc., those of the earlier ones have been contradicted by those of the later ones owing to their special significance. As such, Śaiva statements should be contradicted by the Vaiṣṇava. (248-249)

वैष्णवं ब्रह्मसंभूतैर्नेत्यादि परिचर्चयेत्।
बाधते यो वैपरीत्यात्स मूढः पापभाग्भवेत् ॥२५०॥

If it were to be contended that since Vaiṣṇava statements have emerged from Brahman, they as well do not deserve to be contradicted, this will not hold good, as it is said that he who does contrary to it, (i.e., contradicts the latter by the

तस्मान्मुख्यतया स्कन्द लोकधर्मान्न चाचरेत्।
नान्यशास्त्रसमुद्दिष्टं स्रोतस्युक्तं निजे चरेत् ।।२५१।।

Therefore, O Skanda, the aspirant should not perform popular rites nor should he act as per prescriptions of other scriptures. He should act as per the prescriptions of his own scriptural source. (251)

यतो यद्यपि देवेन वेदाद्यपि निरूपितम्।
तथापि किल संकोचभावाभावविकल्पतः ।।२५२।।

Though it is the Divine Himself who has revealed the Veda and other scriptures but with the difference of degree in regard to the extent of expansion and contraction. (252)

संकोचतारतम्येन पाशवं ज्ञानमीरितम्।
विकासतारतम्येन पतिज्ञानं तु बाधकम् ।।२५३।।

The knowledge concentric to the individual's viewpoint is contractive while on account of being expansive the knowledge of the Lord is contradictory of it. (253)

इदं द्वैतमिदं नेति परस्परनिषेधतः
मायीयभेदक्लृप्तं तत्स्यादकाल्पनिके कथम् ।।२५४।।

'This is dualistic' while 'the other is non-dualistic'. Both these propositions are mutually contradictory. As such, how can there be reconciliation between what is affected by the divisions created by *māyā*, force of illusion, and what is realistic. (254)

उक्तं भर्गशिखायां च मृत्युकालकलादिकम्।
द्वैताद्वैतविकल्पोत्थं ग्रसते कृतधीरिति ।।२५५।।

It has been observed in the *Bharga-Śikhā* that he who has cultivated his inmost being (in keeping with the doctrine of non-dualistic Śaivism) swallows as a gross the ideas of death, time, division, etc., born of the suspense between dualism and non-dualism. (255)

सिद्धान्ते लिङ्गपूजोक्ता विश्वाध्वमयताविदे।
कुलादिषु निषिद्धासौ देहे विश्वात्मताविदे ।।२५६।।

In dualistic Śaivism, there is the provision of worship of the emblem for the sake of the devotee taking the same as representative of the sacred path out of universe while the same is prohibited in the non-dualistic systems like the Kaula where the body itself is held as representative of the essence of the entire universe (and hence the emblem lying inside the heart itself needs to be worshipped). (256-256)

इह सर्वात्मके कस्मात्तद्विधिप्रतिषेधने।
नियमानुप्रवेशेन तादात्म्यप्रतिपत्तये ।।२५७।।
जटादि कौले त्यागोऽस्य सुखोपायोपदेशतः ।

Here in the non-dualistic Kaula system, since Śiva is regarded as all-pervading, there is no place either for recommendation or prohibition. Here emphasis is laid for the initiate to attain identity with Śiva. As regard curls of hair, etc., one is free to decide whether to keep or not as per his convenience. (257-258a)

व्रतचर्या च मन्त्रार्थतादात्म्यप्रतिपत्तये ।।२५८।।
तन्निषेधस्तु मन्त्रार्थसार्वात्म्यप्रतिपत्तये ।

Whatever vow is recommended here, that is meant for the understanding of the meaning of *mantras*. Prohibition of such vows, on the other hand, is meant for emphasising on the understanding of the universality of the *mantras*. (258b-259a)

क्षेत्रपीठोपपीठेषु प्रवेशो विघ्नशान्तये ।।२५९।।
मन्त्राद्याराधकस्याथ तल्लाभायोपदिश्यते।

As regards entry into certain sacred areas, stations and substations, *piṭha* and *upa-piṭha*, the purpose behind it needs to be pacification of hindrances in the path of spiritual practice. It is recommended also for receiving *mantras*, etc., particularly for those who are worshippers of deities concerned. (259b-260a)

क्षेत्रादिगमनाभावविधिस्तु स्वात्मनस्तथा ।।२६०।।

वैश्वरूप्येण पूर्णत्वं ज्ञातुमित्यपि वर्णितम् ।

Wherever there is any prohibition in this regard, that is meant for laying emphasis on realisation of one's perfection in one's universality. (260b-261a)

समयाचारसद्भावः पाल्यत्वेनोपदिश्यते ।।२६१।।
भेदप्राणतया तत्तत्यागात्तत्त्वविशुद्धये।
समयादिनिषेधस्तु मलशास्त्रेषु कथ्यते ।।२६२।।
निर्मर्यादं स्वसंबोधं सपूर्णं बुद्ध्यतामिति ।

The Doctrine of *samayācāra* is replete with provision and prohibitions. It is based on the admittance of duality. Hence rejection of a certain observance is meant here for purification of the essence. In scriptures dealing with different opinions on a particular problem, different views are expressed on the problem concerned. In confrontation with these opinions, the initiate needs to understand how his viewpoint is free from restrictions and hence is perfect in itself. (261-263a)

परकीयमिदं रूपं ध्येयमेतत्तु मे निजम् ।।२६३।।
ज्वालादिलिङ्गं चान्यस्य कपालादि तु मे निजम् ।

This form is other's while this one is ours and hence needs to be attended closely. Flame, etc. as emblems are someone else's while skull, etc. are ours. (263b-264a)

आदिशब्दात्तपश्चर्यावेलातिथ्यादि कथ्यते ।।२६४।।

Use of the word, etc., in this context is meant for referring to austerity, limitation, serving as a host, etc. (264b)

नाम शक्तिशिवाद्यन्तमेतस्य मम नान्यथा।
गोत्रं च गुरुसंतानो मठिकाकुलशब्दितः ।।२६५।।

Names (of Śaivas of the non-dualistic school) should end in Śakti and Śiva and not otherwise. As regards the *gotra*, school, it should be indicative of the tradition of teachers, monastery and academic family. (265)

श्रीसंततिस्त्र्यम्बकाख्या तदर्धामर्दसंज्ञिता।
इत्थमर्धचतस्त्रोऽत्र मठिकाः शांकरे क्रमे ।।२६६।।

Under the monastery of Śaṅkara, four and a half monasteries have taken place until now while in keeping with the calculation on the line of *yugas*, traditions of saints have been formed in the name of *kūrma* and *mīna*. (266)

युगक्रमेण कूर्माद्या मीनान्ता सिद्धसंततिः।
आदिशब्देन च घरं पल्ली पीठोपपीठकम् ।।२६७।।
मुद्रा छुम्मेति तेषां च विधानं स्वपरस्थितम् ।

By the use of the word *ādi*, etc., in this context are implied the dwelling places, their clusters, stations, substations, emblems, divisions, their ownerships and rules. (267-268a)

तादात्म्यप्रतिपत्त्यै हि स्वं संतानं समाश्रयेत्।।२६८।।
भुञ्जीत पूजयेच्चक्रं परसंतानिना नहि।

For the sake of tracing back one's lineage, the initiate should begin with one's own tradition. Never should he eat or worship the *cakra* in keeping with some other tradition. (268b-269a)

एतच्च मतशास्त्रेषु निषिद्धं खण्डना यतः ।।२६९।।
अखण्डेऽपि परे तत्त्वे भेदेनानेन जायते।

This has been prohibited in *Mat Śāstra* as it involves division. It imputes division to the supreme essence which is undivided. (269b-270a)

एवं क्षेत्रप्रवेशादि संताननियमान्ततः ।।२७०।।
नास्मिन्विधीयते तद्धि साक्षान्नौपयिकं शिवे।
न तस्य च निषेधो यन्न तत्तत्त्वस्य खण्डनम् ।।२७१।।

Thus in our non-dualistic Śaivism, principles beginning from entry into a particular area up to the observance of the tradition are neither permitted, as

directly they have no relevance in the attainment of Śiva-hood nor are they prohibited, as they do not involve refutation of anything. (270b-271)

विश्वात्मनो हि नाथस्य स्वस्मिन्रूपे विकल्पितो ।
विधिर्निषेधो वा शक्तौ न स्वरूपस्य खण्डने ॥२७२॥

Being the essence of the entire universe, the Lord has no place within Him for permission and prohibition, as they cannot contradict the positivity of His being either. (272)

परतत्त्वप्रवेशे तु यमेव निकटं यदा।
उपायं वेत्ति स ग्राह्यस्तदा त्याज्योऽथ वा क्वचित् ॥२७३॥
न यन्त्रणात्र कार्येति प्रोक्तं श्रीत्रिकशासने ।

In regard to the entry into the Transcendental Essence, the aspirant needs to make use of any means at the moment close and available to him or, if need be, it should be rejected sometimes. It has been observed in the *Trika-Śāsana* that in this respect one need not bother anyway. (273-274a)

समता सर्वदेवानामोवल्लीमन्त्रवर्णयोः ॥२७४॥
आगमानां गतीनां च सर्वं शिवमयं यतः ।

Equipoise amongst all the gods, facilitation amongst *mantras* and letters, incontrovertibility amongst the *Āgamas* (these are the requisites for oneness with Śiva) as all is pervaded by Him. (274b-275a)

स ह्यखण्डितसद्भावं शिवतत्त्वं प्रपश्यति ॥२७५॥
यो ह्यखण्डितसद्भावमात्मत्त्वं प्रपद्यते ।

He who attains the state of integral truth within himself, realises Śiva as the reality of that integral truth. (275b-276a)

केतकीकुसुमसौरभे भृशं भृङ्ग एव रसिको न मक्षिका।
भैरवीयपरमाद्वयार्चने कोऽपि रज्यति महेशचोदितः ॥२७६॥

Only the hornet can get absorbed in the fragrance of the flower *ketakī* (umbrella tree or screw pine) and by no means an ordinary fly. Similarly, only he can be interested in the devotion to the non-dualistic Bhairava who is stimulated by the Great Lord Himself. (276)

अस्मिंश्च यागे विश्रान्ति कुर्वतां भवडम्बरः।
हिमानीव महाग्रीष्मे स्वयमेव विलीयते ॥२७७॥

The worldly entanglement of those who find interest in this sacrifice melt away in the same way automatically as does the mass of snow on the advent of the fierce summer. (277)

अलं वातिप्रसङ्गेन भूयसातिप्रपञ्चिते।
योग्योऽभिनवगुप्तोऽस्मिन्कोऽपि यागविधौ बुधः ॥२७८॥

Let me stop from going too far into the exposition of the felicity of the devotee of this Lord and the sacrifice related to Him, only some wise Abhinavagupta is capable of performing it successfully. (278)

इत्यनुत्तरपदप्रविकासे शाक्तमौपयिकमद्य विविक्तम्॥

Thus has been explained today the śākta method of approach meant for the development of the unique state of being.

CHAPTER - 5

आणवेन विधिना परधाम प्रेप्सतामथ निरूप्यत एतत् ।।१।।

Hereby is being dealt with the individualistic path to the highest abode for the aspirant of it. (1)

विकल्पस्यैव संस्कारे जाते निष्प्रतियोगिनि।
अभीष्टे वस्तुनि प्राप्तिर्निश्चिता भोगमोक्षयोः ।।२।।

Attainment of enjoyment and emancipation, as desired by the aspirant, become a certainty on the cultivation of unobtrusive *saṁskāra* of the option (as distinct from the commonplace worldly). (2)

विकल्पः कस्यचित्स्वात्मस्वातन्त्र्यादेव सुस्थिरः।
उपायान्तरसापेक्ष्यवियोगेनैव जायते ।।३।।

Optional *saṁskāra* gets created in someone automatically and becomes fully settled also while in some other one it is born with the aid of some means. (3)

कस्यचित्तु विकल्पोऽसौ स्वात्मसंस्करणं प्रति ।
उपायान्तरसापेक्षस्तत्रोक्तः पूर्वको विधिः ।।४।।

In a certain person, the option intended for self-transformation is dependent on some other means to help in the formation of the requisite *saṁskāras*. It is for the sake of such cases, method is required. (4)

विकल्पो नाम चिन्मात्रस्वभावो यद्यपि स्थितः ।
तथापि निश्चयात्मासावणोः स्वातन्त्र्ययोजकः ।।५।।

Although it is certain that the optional *saṁskāra* as well is intimately concerned with consciousness, even then, however, it proves helpful in creating confidence in the self in regard to its autonomy irrespective of its atomicity. (5)

निश्चयो बहुधा चैष तत्रोपायाश्च भेदिनः।
अणुशब्देन ते चोक्ता दूरान्तिकविभेदतः ।।६।।

Determination comes variously. Variety also multiplies with variation in means. Another factor of variation is the location of the means, i.e. closeness and distance. (6)

तत्र बुद्धौ तथा प्राणे देहे चापि प्रमातरि ।
अपारमार्थिकेऽप्यस्मिन् परमार्थः प्रकाशते ।।७।।

There is no doubt about it that intellect, *prāṇa* and body of the aspirant are not ultimate, even then the ultimate becomes reflected in them. (7)

यतः प्रकाशाच्चिन्मात्रात् प्राणाद्यव्यतिरेकवत्।
तस्यैव तु स्वतन्त्रत्वाद्द्विगुणं जडचिद्वपुः ।।८।।

Even though *prāṇa*, etc. are not the same as consciousness with its distinguishing feature of luminosity, it is due to its distinctiveness from them lying particularly in its autonomy, that the body is held as of dual nature, i.e. conscient as well as inconscient. (8)

उक्तं त्रैशिरसे चैतद्देव्यै चन्द्रार्धमौलिना।
जीवः शक्तिः शिवस्यैव सर्वत्रैव स्थितापि सा ।।९।।
स्वरूपप्रत्यये रूढा ज्ञानस्योन्मीलनात्परा।

Having the half moon on His forehead Śiva has told the Goddess, as has been observed in *Traiśiras Śāstra*, that the *jīva* is, indeed, a force of Śiva Himself remaining spread throughout the world with its ascension to its real form and inclination to get identified with Him through acquisition of the knowledge concerned. (9-10a)

तस्य चिद्रूपतां सत्यां स्वातन्त्र्योल्लासकल्पनात् ॥१०॥
पश्यञ्जडात्मताभागं तिरोधायाद्वयो भवेत् ।

It is owing to the essential conscious form of the *jīva*, as is obvious from its exercise of autonomy, that when it comes to discriminate its inconscient aspect and separate the same from itself, it comes to the prospect of becoming non-dualistic.(10b-11a)

तत्र स्वातन्त्र्यदृष्ट्या वा दर्पणे मुखबिम्बवत् ॥११॥
विशुद्धं निजचैतन्यं निश्चिनोत्यतदात्मकम् ।

Lying in that state of things, when by virtue of exercise of its autonomy, as elucidated by seeing one's face reflected in a mirror, it becomes aware of its essential consciousness, as distinct from the inconscience as had been appearing to it until now. (11b-12a)

बुद्धिप्राणदितो भिन्नं चैतन्यं निश्चितं बलात् ॥१२॥
सत्यतस्तदभिन्नं स्यात्तस्यान्योन्यविभेदतः ।

The conscient *jīva*, Self, must decidedly be distinct from intellect, *prāṇa*, etc. (in view of its essential attribute of consciousness as distinct from theirs inconscience) but, at the same time practically it should be non-different from them in view of the actuality of their mutual cooperation. (12b-13a)

विश्वरूपाविभेदित्वं शुद्धत्वादेव जायते ॥१३॥
निष्ठितैकस्फुरन्मूर्तेर्मूर्त्यन्तरविरोधतः ।

Universality in the manifestation of consciousness is owing to its crystalline purity as distinct from other things being pegged down each to one and the same particular form. (13b-14a)

अन्तः संविदि सत्सर्वं यद्यप्यपरथा धियि ॥१४॥
प्राणे देहेऽथवा कस्मात्संक्रामेत्केन वा कथम्।
तथापि निर्विकल्पेऽस्मिन्विकल्पो नास्ति तं विना ॥१५॥
दृष्टेऽप्यदृष्टकल्पत्वं विकल्पेन तु निश्चयः।

In consciousness all is visualised as one with it, though in intellect, *prāṇa* and body things, different from them, get somehow reflected. Even then in the state of optionless consciousness, there is no option at all beside the oneness of the individual with the Supreme. It is only through the application of the (intellectual) option that there arises the idea of its distinction from Him. (14b-16a)

बुद्धिप्राणशरीरेषु पारमैश्वर्यमञ्जसा ॥१६॥
विकल्प्यं शून्यरूपे न प्रमातरि विकल्पनम् ।

Divinity gets reflected immediately in the intellect, *prāṇa* and body as an optional (object of understanding) but there is no scope for option in regard to awareness of Him in case of the knower having been nullified. (16b-17a)

बुद्धिर्ध्यानमयी तत्र प्राण उच्चारणात्मकः ॥१७॥
उच्चारणं च प्राणाद्या व्यानान्ताः पञ्च वृत्तयः
आद्या तु प्राणनाभिख्यापरोच्चारात्मिका भवेत् ॥१८॥

Basic function of intellect is meditation while that of *prāṇa* is activation. Activation is natural to all the five modes of *prāṇas*, namely, *prāṇa*, *apāna*, *samāna*, *udāna* and *vyāna*. Out of these five modes of *prāṇa*, the first one, i.e. *prāṇa*, relates to the act of breathing while the rest to sheer activation. (17b-18)

शरीरस्याक्षविषयैतत्पिण्डत्वेन संस्थितिः।
तत्र ध्यानमयं तावदनुत्तरमिहोच्यते ॥१९॥

Body is the locus of senses and their objects integrated with one another. Meditating intellect is being considered here as the factor of transcendence. (19)

यः प्रकाशः स्वतन्त्रोऽयं चित्स्वभावो हृदि स्थितः।
सर्वतत्त्वमयः प्रोक्तमेतच्च त्रिशिरोमते ॥२०॥

The autonomous light of the heart is the original nature of consciousness. It has been characterised in the *Triśiras Śāstra* as the quintessence of all. (20)

कदलीसंपुटाकारं सबाह्याभ्यन्तरान्तरम्।
ईक्षते हृदयान्तःस्थं तत्पुष्पमिव तत्त्ववित् ॥२१॥

The knower of the essence visualises within his heart the Reality as a flower of banana within as well as outside. (21)

सोमसूर्याग्निसंघट्टं तत्र ध्यायेदनन्यधीः।
तद्ध्यानारणिसंक्षोभान्महाभैरवहव्यभुक् ॥२२॥
हृदयाख्ये महाकुण्डे जाज्वलम् स्फीततां व्रजेत्।
तस्य शक्तिमतः स्फीतशक्तेर्भैरवतेजसः ॥२३॥
मातृमानप्रमेयाख्यं धामाभेदेन भावयेत्।

The aspirant needs to meditate on the conjunction of the moon, the sun and fire. As a result of that meditation standing for the rubbing of the fire sticks, emerges Mahābhairava as the fire in the fire-pit known as heart, burning brilliantly and stimulating the inner being. Then he should contemplate on that flourishing force of Bhairava representing unification of the knower, object of knowledge and the process of knowing. (22-24a)

वह्न्यर्कसोमशक्तीनां तदेव त्रितयं भवेत् ॥२४॥
परा परापरा चेयमपरा च सदोदिता।
सृष्टिसंस्थितिसंहारैस्तासां प्रत्येकतस्त्रिधा ॥२५॥

That (unification of the knower, object of knowledge and the process of knowing) would represent the triad of the forces of fire, the sun and the moon standing for the transcendent, transcendent-immanent and the immanent which is always manifest. Out of these three, each one acts in a threefold manner, namely, creation, sustenance and dissolution. (24b-25)

चतुर्थं चानवच्छिन्नं रूपमासामकल्पितम्।
एवं द्वादश ता देव्यः सूर्यबिम्बवदास्थिताः ।।२६।।
एकैकमासां वह्न्यर्कसोमतच्छान्तिभासनम् ।

The fourth unlimited form of them is beyond conceptualisation. Thus, these twelve goddesses stand out as the solar orb. Each one of them shines out in the form of fire, the sun and the moon as also in the peaceful form. (26-27a)

एतदानुत्तरं चक्रं हृदयाच्चक्षुरादिभिः ।।२७।।
व्योमभिर्निःसरत्येव तत्तद्विषयगोचरे ।

(Apart from the heart which is the ground of the realisation of one's Self as the Supreme Being) there is a singular *cakra* which comes to the fore via the senses like the eye, etc. and moves towards the respective objects of them. (27a-28a)

तच्चक्रमाभिस्तत्रार्थे सृष्टिस्थितिलयक्रमात् ।।२८।।
सोमसूर्याग्निभासात्म रूपं समवतिष्ठते।

Acting in the light of the same *cakra* in the processes of creation, sustenance and dissolution the Self behaves as the moon, the sun and fire. (28b-29a)

एवं शब्दादिविषये श्रोत्रादिव्योमवर्त्मना ।।२९।।
चक्रेणानेन पतता तादात्म्यं परिभावयेत् ।

Similar is the case with other senses such as that of hearing which, too, moves out through the ears and acting through the *cakra* concerned is used to find the identity of its objects in the world outside. Thus proceeding via this *cakra* the aspirant needs to visualise his oneness with all whatever. (29b-30a)

अनेन क्रमयोगेन यत्र यत्र पतत्यदः ।।३०।।
चक्रं सर्वात्मकं तत्तत्सार्वभौममहीशवत् ।

In this way whatever object the aspirant attends to via this singular *cakra*, realises his oneness with it like a sovereign king (moving in his empire) (30b-31a)

इत्थं विश्वाध्वपटलमयत्नेनैव लीयते ।।३१।।
भैरवीयमहाचक्रे संवित्तिपरिवारिते।

Through practice of meditation in this way on the path of the world, the latter gets dissolved effortlessly in the great *cakra* of Bhairava as surrounded by consciousness. (31b-32a)

ततः संस्कारमात्रेण विश्वस्यापि परिक्षये ।।३२।।
स्वात्मोच्छलत्तया भ्राम्यच्चक्रं संचिन्तयेन्महत्।

Thus getting the world dissolved even in the form of impression, ***saṁskāra***, the aspirant should concentrate on the central great *cakra* taking round within himself. (32b-33a)

ततस्तद्दाह्यविलयात् तत्संस्कारपरिक्षयात् ।।३३।।
प्रशाम्यद्भावयेच्चक्रं ततः शान्तं ततः शमम्।

Getting the external world burnt down in the fire of consciousness not only in its actual grossness but also in its form of impression, the aspirant needs to meditate on sheer peace itself and thus attain peace within himself. (33b-34a)

अनेन ध्यानयोगेन विश्वं चक्रे विलीयते ।।३४।।
तत्संविदि ततः संविद्विलीनार्थैव भासते।

By virtue of the practice of this yoga of meditation the world in its actuality gets merged into the *cakra* of the psyche rendering the psyche itself shorn of its object. (34b-35a)

चित्स्वाभाव्यात् ततो भूयः सृष्टिर्यच्चिन्महेश्वरी ।।३५।।
एवं प्रतिक्षणं विश्वं स्वसंविदि विलापयन् ।
विसृजंश्च ततो भूयः शश्वद्भैरवतां व्रजेत् ।।३६।।

Objectification being the innate nature of consciousness, she as the mistress of the Lord manifests another creation in Her awareness each moment and dissolves the same in the next. As a result of this act of the goddess, the aspirant is likely to attain the state of Bhairava-hood. (35b-36)

एवं त्रिशूलात् प्रभृति चतुष्पञ्चारकक्रमात्।
पञ्चाशदरपर्यन्तं चक्रं योगी विभावयेत् ।।३७।।
चतुष्षष्टिशतारं वा सहस्रारमयापि वा।
असंख्यारसहस्रं वा चक्रं ध्यायेदनन्यधीः ।।३८।।

The yogin needs to contemplate exclusively on *cakras* beginning from three-petalled to four, five, fifty, sixty-four, thousand-petalled, and even one having infinite number of petals. (37-38)

संविन्नाथस्य महतो देवस्योल्लासिसंविदः।
नैवास्ति काचित्कलना विश्वशक्तेर्महेशितुः ।।३९।।

Indeed, incalculable are the channels of manifestation of the forces of the great Lord, the Lord of the universal force, of consciousness when He becomes inclined to manifest them. (39)

शक्तयोऽस्य जगत् कृत्स्नं शक्तिमांस्तु महेश्वरः।
इति माङ्गलशास्त्रे तु श्रीश्रीकण्ठो न्यरूपयत् ।।४०।।

In fact, the entire universe is the manifest form of His forces while He is the Lord of it. This has been elucidated in the *Māṅgala Śāstra* by Śrīkaṇṭha. (40)

इत्येतत् प्रथमोपायरूपं ध्यानं न्यरूपयत्।
श्रीशंभुनाथो मे तुष्टस्तस्मै श्रीसुमतिप्रभुः ।।४१।।

This initial device of meditation was revealed to me by Śambhunātha while the same to him by Sumatiprabhu. (41)

अनयैव दिशान्यानि ध्यानान्यपि समाश्रयेत्।
अनुत्तरोपायधुरां यान्यायान्ति क्रमं बिना ।।४२।।

Moving in this direction, one needs to take recourse to other devices of meditation leading ultimately to the highest one. There is no restriction of order among them. (42)

अथ प्राणस्य या वृत्तिः प्राणनाद्या निरूपिता।
तदुपायतया ब्रूमोऽनुत्तरप्रविकासनम् ॥४३॥

As regards the function of *prāṇa*, that has already been elaborated on in the form of breathing, etc. Concerning further development on that line, now I propose to write on how to develop uniqueness. (43)

निजानन्दे प्रमात्रंशमात्रे हृदि पुरा स्थितः ।
शून्यतामात्रविश्रान्तेर्निरानन्दं विभावयेत् ॥४४॥

Beginning with attention on the personal care of delight lying within oneself as the knower, primarily in the heart, the aspirant needs to contemplate on the state of absence of delight for attaining the state of peaceful rest in total absence of everything. (44)

प्राणोदये प्रमेये तु परानन्दं विभावयेत् ।
तत्रानन्तप्रमेयांशपूरणापाननिर्वृतः ॥४५॥

On the ascendancy of the object of knowledge along with that of the *prāṇa*, he needs to meditate on *parānanda*. Due to fulfilment of the object of knowledge here on this point, the *apāna* gets stopped. (45)

परानन्दगतस्तिष्ठेदपानशशिशोभितः ।
ततोऽनन्तस्फुरन्मेयसंघट्टैकान्तनिर्वृतः ॥४६॥

Taking his stand in the state of impersonal delight, he becomes illuminated with the lunar light; then he retires to the cumulative standpoint of the objects of knowledge. (46)

समानभूमिमागत्य ब्रह्मानन्दमयो भवेत् ।
ततोऽपि मानमेयौघकलनाग्रासतत्परः ॥४७॥

Having attained the state of *samāna*, the aspirant has the possibility of becoming filled with the delight of Brahman. As a result of it, he becomes capable of swallowing the discrimination between the object and the means of its understanding. (47)

उदानवह्नौ विश्रान्तो महानन्दं विभावयेत् ।
तत्र विश्रान्तिमभ्येत्य शाम्यत्यस्मिन्महार्चिषि ।।४८।।

Having attained the state of rest in the fire of the *prāṇa* known as *udāna*, the aspirant needs to contemplate on the great delight, *mahānanda*. By virtue of taking rest in this state, he finds solace in the great conflagration (of consciousness). (48)

निरूपाधिर्महाव्याप्तिर्व्यानाख्योपाधिवर्जिता ।
तदा खलु चिदानन्दो यो जडानुपवृंहितः ।।४९।।

The state of *vyāna* is free of all superimpositions. It is all-encompassing. Here the aspirant has the experience of the delight of consciousness absolutely free of inconscience. (49)

नह्यत्र संस्थितिः कापि विभक्ता जडरूपिणः।
यत्र कोऽपि व्यवच्छेदो नास्ति यद्विश्वतः स्फुरत् ।।५०।।

The state of delight of consciousness, *cidānanda*, is absolutely free from inconscience. Here there is no limitation of anything whatsoever which might manifest itself universally. (50)

यदनाहतसंवित्ति - परमामृतवृंहितम् ।
यत्रास्ति भावनादीनां न मुख्या कापि संगतिः ।।५१।।

The state of *jagadānanda*, is one of absolutely unaffected consciousness. It expounds into supreme immortality. Here there is no relevance of any kind of ideation, etc. (51)

तदेव जगदानन्दमस्मभ्यं शंभुरूचिवान्।
तत्र विश्रान्तिराधेया हृदयोच्चारयोगतः ।।५२।।

My teacher Śambhu has imparted to me instruction about the same state of the delight of becoming. The aspirant needs to rest himself via the yoga of mobilisation of the heart as per the same device. (52)

या तत्र सम्यग्विश्रान्तिः सानुत्तरमयी स्थितिः।
इत्येतद्हृदयाद्येकस्वभावेऽपि स्वधामनि ।।५३।।
षट्प्राणोच्चारजं रूपमथ व्याप्त्या तदुच्यते ।

The aspirant's perfect rest in that state is the highest. Although there is unanimity of heart, etc., on account of kindredness of function at that point which is one's own abode, it is taken to be the point where is involved movement of the six *prāṇas* as is obvious from their expansion. (53-54a)

प्राणदण्डप्रयोगेन पूर्वापरसमीकृतेः ।।५४।।
चतुष्किकाम्बुजालम्बिलम्बिकासौधमाश्रयेत् ।
त्रिशूलभूमिं क्रान्त्वातो नाडित्रितयसङ्गताम् ।।५५।।
इच्छाज्ञानक्रियाशक्तिसमत्वे प्रविशेत् सुधीः ।

Here through the application of what is known as the device of *prāṇa-daṇḍa*, death, the aspirant should manage to bring equivalence between the prior and the latter and thus take resort to the house of four-petalled lotus. Having crossed the point of trident where the three nerves, namely, *iḍā*, *piṅgalā* and *suṣumnā* meet together, the wise man should enter into the state of equivalence among the forces of willing, knowing and doing. (54b-56a)

एकां विकासिनीं भूयस्त्वसंकोचां विकस्वराम् ।।५६।।
श्रयेत्भ्रूबिन्दुनादान्तशक्तिसोपानमालिकाम् ।

Then he should take resort to the series of steps leading from the middle of the eyebrows up to the point of end of sound, *nādānta*, which is redeemed of contraction and is expanding and fully blooming. (56b-57a)

तत्रोर्ध्वकुण्डलीभूमौ स्पन्दनोदरसुन्दरः ।।५७।।
विसर्गस्तत्र विश्राम्येन्मत्स्योदरदशाजुषि ।

That is the land of the upper *kuṇḍalinī* which keeps constantly vibrating. The aspirant should take resort to it looking like the expanding and contracting belly of fish (taken out of water). (57b-58a)

रासभी वडवा यद्वत्स्वधामानन्दमन्दिरम् ।।५८।।
विकाससंकोचमयं प्रविश्य हृदि हृष्यति।
तद्वन्मुहुर्लीनसृष्टभावव्रातसुनिर्भराम् ।।५९।।
श्रयेद्विकाससंकोचरूढभैरवयामलाम् ।

As a jennet or mare feels delighted by the act of contraction and expansion of anus, even so having participated in the act of creation and dissolution which is going on constantly, the aspirant, as it were, participates in the conjugal act of Bhairava and Bhairavī in the process of creation and dissolution. (58b-60a)

एकीकृतमहामूलशूलवैसर्गिके हृदि ।।६०।।
परस्मिन्नेति विश्रान्तिं सर्वापूरणयोगतः ।

Then comes the stage of *sarvāpūraṇa yoga*, all-fulfilling yoga. It is resting in the highest being itself. It is brought in through unification of *mahāmūla* and *śūla* in the heart along with the sense of liberation. (60b-61a)

अत्र तत्पूर्णवृत्त्यैव विश्वावेशमयं स्थितम् ।।६१।।
प्रकाशस्यात्मविश्रान्तावहमित्येव दृश्यताम्।

In this state of *ūrdhva kuṇḍalinī*, the aspirant experiences himself as filled with universal impetus owing to fulfilment of all his inclinations. The illumination comes to rest within itself and only the I-ness of the aspirant remains in the sight. (61b-62a)

अनुत्तरविमर्शे प्राग्व्यापारादिविवर्जिते ।।६२।।
चिद्विमर्शपराहंकृत् प्रथमोल्लासिनी स्फुरेत् ।

In this state of the highest contemplation, where there is complete absence of prior contemplations, there emerges contemplation of 'I' out of the sense of pure consciousness in its first instance of manifestation. ((62b-63a)

तत उद्योगसक्तेन स द्वादशकलात्मना ।।६३।।
सूर्येणाभासयेद्भावं पूरयेदथ चर्चयेत् ।

Then the Sun of the Self along with all His twelve fractions needs to get activated and fill the universe and pervade all by Himself. (63b-64a)

अथेन्दुः षोडशकलो विसर्गग्रासमन्थरः ।।६४।।
संजीवन्यमृतं बोधवह्नौ विसृजति स्फुरन्
इच्छाज्ञानक्रियाशक्तिसूक्ष्मरन्ध्रस्रुगग्रगम् ।।६५।।
तदेवम् (तद) मृतं दिव्यं संविद्देवीषु तर्पकम् ।

Now the Moon along with all Her sixteen fractions slow in swallowing the manifestation should emit Her enlivening nectar in the fire of consciousness. The forces of willing, knowing and doing would serve as subtle holes in the fore-front of the ladle. What would fall out of the holes would act as the divine droplet of nectar propitiative of the goddesses of consciousness. (64b-66a)

NOTE:

This symbolic account relates to the innate constitutional system of living beings with their senses as holes of the ladle of consciousness through which the nectar of delight is getting slowly poured down into the fire of self-awareness and sustains interest in life.

विसर्गामृतमेतावद् बोधाख्ये हुतभोजिनि ।।६६।।
विसृष्टं चेद्भवेत्सर्वं हुतं षोढाध्वमण्डलम्।

If these slow droplets of nectar were to get dropped into the fire of consciousness in their fullness, the entire circle of six paths would get flooded with the offering in the sacrificial fire of life. (66b-67a)

यतोऽनुत्तरनाथस्य विसर्गः कुलनायिका।
तत्क्षोभः कादिहान्तं तत्प्रसरस्तत्त्वपद्धतिः ।।६७।।

The Supreme Goddess is the heroine of the drama of the world represented by Herself in the form of the creation. Agitation in Herself has assumed the form of the sounds beginning from *k* to *h* and the same series of sounds getting materialised has assumed the form of the tangible world. (67b)

अंअ इति कुलेश्वर्या सहितो हि कुलेशिता।
परो विसर्गविश्लेषस्तन्मयं विश्वमुच्यते ।।६८।।

The sounds *aṁ* and *aḥ*, represent the integration of the goddess of the universe with the rulership of it. The liberated sound *visarga*, i.e. *aḥ*, is representative of the universe. (68)

वित्प्राणगुणदेहान्तर्बहिर्द्रव्यमयीमिमाम्।
अर्चयेज्जुहुयाद्ध्यायेदित्थं संजीवनीं कलाम् ।।६९।

While consciousness and *prāṇa* and the internal means *guṇa* and body are the external objects of worship with the use of which the aspirant needs to pay homage to, make offering of and meditate on the fraction of vitality of the Divine. (69)

आनन्दनाडीयुगलस्पन्दनावहितौ स्थितः।
एनां विसर्गनिःष्यन्दसौधभूमिं प्रपद्यते ।।७०।।

By virtue of meditation on the agitation of both the nerves of delight passing via the thousand-petalled lotus, the aspirant attains the nectarial emission oozing out of the lotus. (70)

शाक्ते क्षोभे कुलावेशे सर्वनाड्यग्रगोचरे।
व्याप्तौ सर्वात्मसंकोचे हृदयं प्रविशेत्सुधीः ।।७१।।

The wise aspirant should enter into the heart in the state of agitation of the Force, impetuosity of the inner being and absorption within and enjoy within altogether in an integrated form which otherwise is getting manifested through all the nerves with their openings in the form of senses. (71)

सोमसूर्यकलाजालपरस्परनिघर्षतः।
अग्नीषोमात्मके धाम्नि विसर्गानन्द उन्मिषेत् ।।७२।।

The aspirant needs to make manifest the delight of emission born of interaction between fractions of the moon and the sun and overflowing one's personality formed of fire and *Soma*. (72)

अलं रहस्यकथया गुप्तमेतत्स्वभावतः।
योगिनीहृदयं तत्र विश्रान्तः स्यात्कृती बुधीः ॥७३॥

Let this mysterious discussion stop here, as it has been kept secret by Nature herself. The fortunate and wise aspirant needs to take rest in the heart of the *yoginī* (as it is suggestive of renunciation from the gross, as it is partial and delusive). (73)

हानादानतिरस्कारवृत्तौ रूढिमुपागतः।
अभेदवृत्तितः पश्येद्विश्वं चितिचमत्कृतेः ॥७४॥

He needs to stay in the state of mind shorn of the consideration of rejection and acceptance both and view the world with equivalence between the two as an astonishing spectacle of consciousness. (74)

अर्थक्रियार्थितादैन्यं त्यक्त्वा बाह्यान्तरात्मनि।
स्वरूपे निर्वृतिं प्राप्य फुल्लां नाददशां श्रयेत् ॥७५॥

Having relinquished the meanness of selfishness for objects internally as well as externally, the aspirant should attain disinterestedness and take resort to the fully blooming state of sound, (that is, the state of 'I am that', *so'ham*). (75)

वक्त्रमन्तस्तया सम्यक् संविदः प्रविकासयेत्।
संविदक्षमरुच्चक्रं ज्ञेयाभिन्नं ततो भवेत् ॥७६॥

As a result of blooming of the transcendent consciousness inwardly, the circle of outward awareness, senses, and *prāṇa* get merged into the object of understanding. (76)

तज्ज्ञेयं संविदाख्येन वह्निना प्रविलीयते।
विलीनं तत् त्रिकोणेऽस्मिञ्शक्तिवह्नौ विलीयते ॥७७॥

Then the object of understanding also gets consumed in the fire of the force of consciousness in its triangular form of desire, awareness and action. (77)

तत्र संवेदनोदारबिन्दुसत्तासुनिर्वृतः।
संहारबीजविश्रान्तो योगी परमयो भवेत् ॥७८॥

Having become absorbed completely into the sole awareness of the lofty point, *bindu*, the aspirant comes to rest in the summation of all and becomes one with the Transcendent. (78)

अन्तर्बाह्ये द्वये वापि सामान्येतरसुन्दरः।
संवित्स्पन्दस्त्रिशक्त्यात्मा संकोचप्रविकासवान् ॥७९॥

He gains excellence in both aspects, that is, inwardly as well as outwardly. There is vibration of consciousness in all its triad aspects, i.e. willing, knowing and acting and the aspirant becomes the Lord of them in regard to both contraction as well as expansion. (79)

असंकोचविकासोऽपि तदाभासनतस्तथा।
अन्तर्लक्ष्यो बहिर्दृष्टिः परमं पदमश्नुते ॥८०॥

Indeed, there is neither contraction nor expansion in consciousness except for its sheer appearance as such (on account of the human limitations). As a matter of fact, the aspirant himself becomes turned inward in his vision along with the appearance of seeing outward and thus attaining the state of the Supreme Being. (80)

ततः स्वातन्त्र्यनिर्मेये विचित्रार्थक्रियाकृति ।
विमर्शनं विशेषाख्यः स्पन्द औन्मुख्यसंज्ञितः ॥८१॥

Therefore, creation being the result of the force of autonomy, the output is full of the peculiarity of objects and events known as special contemplation, *spanda*, vibration and inclination. (81)

तत्र विश्रान्तिमागच्छेद्यद्वीर्यं मन्त्रमण्डले।
शान्त्यादिसिद्धयस्तत्तद्रूपतादात्म्यतो यतः ॥८२॥

The aspirant needs to take repose in this special contemplation which serves as the source of virility in the circle of *mantra*. This is due to the fact that

accomplishments like peace, *śānti*, emerge in those forms owing to the aspirant's identification of himself in respective forms. (82)

दिव्यो यश्चक्षासंघोऽयं बोधस्वातन्त्र्यसंज्ञकः ।
सोऽनिमीलित एवैतत् कुर्यात्स्वात्ममयं जगत् ।।८३।।

(As a result of the aspirant's taking repose in this contemplation) the group of his organs of sense and action both as the autonomous instrument of understanding becomes divinised and has the possibility of transforming the world in its own way although remaining open in their own ways. (83)

महासाहससंयोगविलीनाखिलवृत्तिकाः ।
पुञ्जीभूते स्वरश्म्योघे निर्भरोभूय तिष्ठति ।।८४।।
अकिंचिच्चिन्तकस्तत्र स्पष्टदृग्याति संविदम् ।
यद्विस्फुलिङ्गाः संसारभस्मदाहैकहेतवः ।।८५।।

Displaying the immensity of his courage of deep contemplation the aspirant merges all his tendencies (into the vibration of consciousness) and sits self-confident in the centre of the multitude of rays of consciousness spreading around him without any ideation on his part. Instead of ideation, he perceives things as sheer consciousness, the sparks of which are in themselves capable of consuming the worldly sense. (84-85)

तदुक्तं परमेशेन त्रिशिरोभैरवागमे।
शृणु देवि प्रवक्ष्यामि मन्त्रभूम्यां प्रवेशनम् ।।८६।।

The Supreme Lord has observed in the *Triśiras Bhairava Āgama*: "O Goddess, listen to me, how to enter into the plane of *mantra*?" (86)

मध्यनाड्योर्ध्वगमनं तद्धर्मप्राप्तिलक्षणम् ।
विसर्गान्तपदातीतं प्रान्तकोटिनिरूपितम् ।।८७।।

"How to rise upward along the middle one of the three nerves, this is the characteristic feature of attainment of righteousness. This is the state of transcendence lying above the creation of the diversity." (87)

अध:प्रवाहसंरोधादूर्ध्वक्षेपविवर्जनात् ।
महाप्रकाशमुदयज्ञानव्यक्तिप्रदायकम् ॥८८॥
अनुभूय परे धाम्नि मात्रावृत्त्या पुरं विशेत् ।
निस्तरङ्गावतीर्णा सा वृत्तिरेका शिवात्मिका ॥ ८९॥
चतुष्षड्द्विर्द्विगुणितचक्रषट्कसमुज्ज्वला ।
तत्स्थं (त्स्थो) विचारयेत् खं खं
खस्थं खस्थेन संविशेत् ॥९०॥
खं खं त्यक्त्वा खमारूह्य खस्थं खं चोच्चरेदिति ।
खमध्यास्याधिकारेण पदस्थाश्चिन्मरीचय: ॥९१॥

This is made possible by restraint downward as well as springing upward. It creates the opportunity for manifestation of knowledge of the great Light. Having visualised the Light, the aspirant needs to enter into the highest abode cognitively. This mode of cognition is non-vibrating and amounts to realisation of Śiva Himself. In the illumination of this inward path there is involvement of *cakras* having four, eight, sixteen, six, twelve and twenty-four petals. Remaining in the state of realisation of all this, the aspirant needs to contemplate on the vacuum alone having vacated his inner being of all its prior content. By means of the vacuum of the inner being, he needs to ascend to the state of vacuum and move in that state of void of selflessness which, indeed, is the state of extreme contraction of the Self going down to the sub-atomic extremity, so to say, where all the rays of understandings get restored to their very source. (88-91)

भावयेद्भावमन्त:स्थं भावस्थो भावनि:स्पृह:।
भावाभावगती रुद्ध्वा भावाभावावरोधदृक् ॥९२॥

He needs to contemplate on whatever may come to the fore in that intra-spiritual state without any shred of attachment towards them having stopped ideation between being and non-being. (92)

आत्माणुकुलमूलानि शक्तिर्भूतिश्चिती रति: ।
शक्तित्रयं द्रष्टृदृश्योपरक्तं तद्विवर्जितम् ॥९३॥

The monosyllabic sound *kha* means as many as ten things which are as under: *ātman*, *aṇu*, *kula-mūla*, *śakti*, *bhūti*, *citi*, *rati* and the three forces of willing, knowing and doing. (93)

एतत्खं दशधा प्रोक्तमुच्चारोच्चारलक्षणम् ।
धामस्थं धाममध्यस्थं धामोदरपुटीकृतम् ।।९४।।

These ten forms of *kha* characterised by ascension step by step from within the luminous abode, to the middle of it as well as contracted in its belly. (Through contemplation on these ten points of splendour the aspirant attains the highest consciousness.) (94)

धाम्ना तु बोधयेद्धाम धाम धामान्तगं कुरु।
तद्धाम धामगत्या तु भेद्यं धामान्तमान्तरम् ।।९५।।

The aspirant needs to awaken the centre of splendour by means of splendour of the life-force, try to reach the end of attachment and get unveiled the hidden secrets of pure consciousness. (95)

भेदोपभेदभेदेन भेदः कार्यस्तु मध्यतः।
इति प्रवेशोपायोऽयमाणवः परिकीर्तितः ।। ९६।।

He should go inside himself and get revealed the secrets within secrets one after the other. This is how has been explained the mode of entry into one's being which is extremely atomic (but abounds in mysteries). (96)

श्रीमहेश्वरनाथेन यो हृत्स्थेन ममोदितः ।
श्रीब्रह्मयामले चोक्तं श्रीमान् रावो दशात्मकः ।।९७।।
स्थूलः सूक्ष्मः परो हृद्यः कण्ठ्यस्तालव्य एव च।
सर्वतश्च विभुर्योऽसौ विभुत्वपददायकः ।।९८।।

What has been communicated to me by Lord Śiva who is lying seated in my heart, the same has been said in the *Brahmayāmala Tantra* as ten kinds of sound, namely, gross, subtle, transcendent, produced from the heart, from the throat, from the palate, as it is all-prevailing and therefore is capable of giving access to one and all. (97-98)

जितरावो महायोगी संक्रामेत्परदेहगः ।
परां च विन्दति व्याप्तिं प्रत्यहं ह्यभ्यसेत तम् ।।९९।।
तावद्यावदरावे सा रावाल्लीयेत राविणी।
अत्र भावनया देहगतोपायैः परे पथि ।।१००।।
विविक्षोः पूर्णतास्पर्शात्प्रागानन्दः प्रजायते ।
ततोऽपि विद्युदापातसदृशे देहवर्जिते ।।१०१।।
धाम्नि क्षणं समावेशादुद्भवः प्रस्फुटं प्लुतिः।
जलपांसुवदभ्यस्तसंविद्देहैक्यहानितः ।।१०२।।
स्वबलाक्रमणाद्देहशैथिल्यात् कम्पमाप्नुयात्।
गलिते देहतादात्म्यनिश्चयेऽन्तर्मुखत्वतः ।।१०३।।
निद्रायते पुरा यावन्न रूढः संविदात्मनि ।
ततः सत्यपदे रूढो विश्वात्मत्वेन संविदम् ।।१०४।।
संविदन् घूर्णिर्महाव्याप्तिर्यतः स्मृता ।

He is an accomplished yogin who has got control over sound. He attains extraordinary pervasiveness, if he practises it regularly until the agent of sound merges into the state of soundlessness. The traveller of the supernal path through contemplation on his own bodily devices arrives at the state of delight before intending to enter into the state of perfection. Then appears before him without any source whatsoever something like a flash of lightning. Owing to absorption in that illumination for a while he gets an obvious jump. As a result of this jump, the aspirant feels as if his physical body has been washed away like the layer of dust with the consequence of removal of the delusion of oneness between the body and consciousness. Due to weakening of self-confidence the aspirant is likely to experience some sort of trembling at this stage. With the elimination of the delusion of identity between the body and the consciousness, he becomes introverted and prior to ascension to the pedestal of consciousness he is very much likely to feel sleepy. Following the sleepiness, he finds himself having ascended the pedestal of truth and realises consciousness as the essence of the universe. This realisation culminates in the experience of the world as a forceful all-pervading movement (of the Supreme Being) as it has been characterised in sacred texts. (99-105a)

आत्मन्यनात्माभिमतौ सत्यामेव ह्यनात्मनि ।।१०५।।
आत्माभिमानो देहादौ बन्धो मुक्तिस्तु तल्लयः ।

Mistaking the not-self as self and conversely the self as not-self results in the imputation of self-hood to the body, etc., resulting in bondage while correction of the same wrong notion is emancipation. (105b-106a)

आदावनात्मन्यात्मत्वे लीने लब्धे निजात्मनि ।।१०६।।
आत्मन्यनात्मतानाशे महाव्याप्तिः प्रवर्तते।

The aspirant attains the state of all-pervasiveness by taking two steps beginning with recovery of the Self merged earlier in the not-self followed by disappearance of the not-self in the force of the Self. (106-107a)

आनन्द उद्भवः कम्पो निद्रा घूर्णिश्च पञ्चकम् ।।१०७।।
इत्युक्तमत एव श्रीमालिनीविजयोत्तरे।

Prior to attainment of all-pervasiveness, the aspirant has the experience of delight, rising upward, tremor, sleepiness and rolling. This has been made out in the *Mālinīvijayottara Tantra.* (107b-108a)

प्रदर्शितेऽस्मिन्नानन्दप्रभृतौ पञ्चके यदा ।।१०८।।
योगी विशेत्तदा तत्तच्चक्रेशत्वं हठात् व्रजेत् ।

Following the manifestation of these five features, the yogin needs to have the sense of mastery over the *cakra* concerned. (108b-109a)

यथा सर्वेशिना बोधेनाक्रान्तापि तनुः क्वचित् ।।१०९।।
किंचित्कर्तुं प्रभवति चक्षुषा रूपसंविदम्।
तथैव चक्रे कुत्रापि प्रवेशात्कोऽपि संभवेत् ।।११०।।

Although the body has the potentiality of acquiring all sorts of powers, yet powers manifest in it gradually and with limitations on them. As, for instance, is the case of the eye which can have the sense of vision. Even so by virtue of mastery over anyone of the *cakras*, the practitioner may get manifested anyone of the powers. (109b-110)

आनन्दचक्रं वह्न्यश्रि कन्द उद्भव उच्यते।
कम्पो हृत्तालु निद्रा च घूर्णिः स्यादूर्ध्वकुण्डली ॥१११॥

The *cakra* of delight has fire as an edge. It is triangular. *Kanda*, the particular knot of nerves is the point of its origin. Tremor occurs in the heart and the palate. Sleepiness and sense of moving round are the effects of awakening of the higher *kuṇḍalinī*. (111)

एतच्च स्फुटमेवोक्तं श्रीमत्त्रैशिरसे मते।
एवं प्रदर्शितोच्चारविश्रान्तिहृदयं ॥११२॥
यत्तदव्यक्तलिङ्गं नृशिवशक्त्यविभागवत्।

In *Traiśiras Mata*, this has clearly been stated. Thus has been shown the state of the heart attaining rest following agitation in it. This is characterised as the state of *avyakta liṅga*, the state in which indications are unmanifest since here the human and Śaivite features are intermixed. (112-113a)

अत्र विश्वमिदं लीनमत्रान्तःस्थं च गम्यते ॥११३॥
इदं तल्लक्षणं पूर्णशक्तिभैरवसंविदः।

Here the world disappears in the I-sense and seems to be encompassed in this sense with the possibility of being recovered from it. This is the special feature of the perfect *Śakti-Bhairava* consciousness. (113b-1114a)

देहगाध्वसमुन्मेषे समावेशस्तु यः स्फुटः ॥११४॥
अहन्ताच्छादितोन्मेषिभावेदंभावयुक् स च ।
व्यक्ताव्यक्तमिदं लिङ्गं मन्त्रवीर्यं परापरम् ॥११५॥
नरशक्तिसमुन्मेषि शिवरूपाद्विभेदितम् ।

On the arousal of the sense of Self in the body, etc., the aspirant's absorption in it becomes obvious but is superimposed by the sense of 'I'. This state of experience is characterised as one of the manifest and unmanifest, *vyakta-avyakta*, partly disclosed and partly closed, where the power of *mantra* gains primacy and at the same time remains subordinate. Here the human aspect of the view of the reality, as distinct from that of Śiva, becomes manifest. (114b-116a)

यन्नयक्कृतशिवाहन्तासमावेशं विभेदवत् ॥११६॥
विशेषस्पन्दरूपं तद् व्यक्तं लिङ्गं चिदात्मकम्।

Although in this state supremacy of the Śiva aspect of the experience becomes subordinate and hence it is distinct from that of its predominance, yet on account of special vibration in it, it is characterised as one of manifest feature and therefore of the nature of consciousness. (116b-117a)

व्यक्तात्सिद्धिप्रसवो व्यक्ताव्यक्ताद्द्वयं विमोक्षश्च।
अव्यक्ताद्बलमाद्यं परस्य नानुत्तरे त्वियं चर्चा ॥११७॥

Devotion to the manifest form of the Supreme Being forms the source of extraordinary powers, *siddhi*, while that to the unmanifest form leads to liberation as well. In fact, all kinds of attainment emerge from the unmanifest except for needlessness of mention of it in the transcendent state. (117)

आत्माख्यं यद् व्यक्तं नरलिङ्गं तत्र विश्वमर्पयतः।
व्यक्ताव्यक्तं तस्माद्गलिते यस्मिंस्तदव्यक्तम् ॥११८॥

As a matter of fact, devotion to the manifest form of the Supreme Being is characterised by the surrender of the individual's angle along with that of the world to Him (while the unmanifest form is absolutely of this angle too). In the case of evaporation of the manifest and unmanifest both, what remains at last is only the unmanifest. (118)

तेनात्मलिङ्गमेतत् परमे शिवशक्त्यणुस्वभावमये।
अव्यक्ते विश्राम्यति नानुत्तरधामगा त्वियं चर्चा ॥११९॥

Thus, the sense of Selfhood, characterised as the manifest form of devotion, merges into the integral view of the reality as a complex of Śiva, Śakti and the Ātman, which is the state of the umanifest. This deliberation, however, cannot be extended further to the Transcendent. (119)

एकस्य स्पन्दनस्यैषा त्रैधं भेदव्यवस्थितिः।
अत्र लिङ्गे सदा तिष्ठेत् पूजाविश्रान्तितत्परः ॥१२०॥

Indeed, there is only throb which gets diversified into three (in course of emergence of the notion of the universal and the individual). As such, one needs to remain constantly devoted to that integral Reality of oneness. (120)

योगिनीहृदयं लिङ्गमिदमानन्दसुन्दरम्।
बीजयोनिसमापत्त्या सूते कामपि संविदम् ।।१२१।।

This emblem of the integral state of the Reality is known as *yoginī hṛdaya*, heart of the yogini. It is delightful as well as beautiful. Due to association of the seed with the womb, it gives birth to the peculiar consciousness. (121)

अत्र प्रयासविरहात्सर्वोऽसौ देवतागणः ।
आनन्दपूर्णे धाम्न्यास्ते नित्योदितचिदात्मकः ।।१२२।।

The entire galaxy of gods dwells here in this abode of delight effortlessly in the state of pre-eminence of the eternal consciousness. (122)

अत्र भैरवनाथस्य ससंकोचविकासिका ।
भासते दुर्घटा शक्तिरसंकोचविकासिनः ।।१२३।।

Herein is reflected the wonderful Force of Bhairavanātha which is responsible for expansion and contraction both while He Himself remains immune to contraction as well as expansion. (123)

एतल्लिङ्गसमापत्तिर्विसर्गानन्दधारया ।
सिक्तं तदेव सद्विश्वं शश्वन्नवनवायते ।।१२४।।

It is owing to the union of the male and female organs of procreation representing Śiva and His Force (Śakti) that being drenched with the stream of delight the world continues constantly getting renewed. (124)

अनुत्तरोऽप्युपायोऽत्र ताद्रूप्यादेव वर्णितः।
ज्वलितेष्वपि दीपेषु धर्मांशुः किं न भासते ।।१२५।।

If the transcendent device as well has happened to be deliberated here (in the context of the individual approach to the Reality) that is due to essential

sameness between the two. May the sun not shine while lamps remain lighted! (125)

अर्थेषु तद्भोगविधौ तदुत्थे
दुःखं सुखे वा गलिताभिशङ्कम्।
अनाविशन्तोऽपि निमग्नचित्ता
जानन्ति वृत्तिक्षयसौख्यमन्तः ॥१२६॥

Aspirants of the delight of the supernal essence happen to find themselves occasionally absorbed in things commonplace as also in the enjoyment of them no matter the same be pleasant or unpleasant unsuspectingly even without getting entry into the secret of them in spite of having understanding of the delight accruing out of control over the curvatures of consciousness. (126)

सत्येवात्मनि चित्स्वभावमहसि स्वान्ते तथोपक्रियां
तस्मै कुर्वन्ति तत्प्रचारविवशे सत्यक्षवर्गेऽपि च ।
सत्स्वर्थेषु सुखादिषु स्फुटतरं यद्भेदवन्ध्योदयं
योगी तिष्ठति पूर्णरश्मिविभवस्तत्तत्त्वमाचीयताम् ॥१२७॥

In spite of luminosity being the very nature of the Self, the team of the senses does favour to it by way of mobilising it in its own ways. Notwithstanding the obvious availability of occasions of experience of pleasure, etc. the yogin having neutralised all ideas of difference remains steadfast in his full illumination of consciousness and delight. The same principle of consciousness and delight forming the mainstay of the yogin needs to be taken resort to by the aspirant. (127)

इत्युच्चारविधिः प्रोक्तः करणं प्रविविच्यते।
तच्चेत्थं त्रिशिरः शास्त्रे परमेशेन भाषितम् ॥१२८॥

Thus has been recounted the way how to sublimate the inner being. Now are going to be explained the means through the application of which this objective is to be hit at. This has been talked about by the Supreme Lord Himself in the *Triśiras Śāstra* as follows: (128)

ग्राह्यग्राहकचिद्व्याप्तित्यागाक्षेपनिवेशनैः।
करणं सप्तधा प्राहुरभ्यासं बोधपूर्वकम् ॥१२९॥

The object to be grasped, the agent of grasping, consciousness, pervasion, renunciation, throwing around and investment, these are the seven factors and devices to be employed to fulfil the task. All this is to be done with full application of awareness. *Ākṣepa*, throwing around, as a means to achieving the state of psychic sublimation is to remain constantly steadfast within one's being in the midst of renunciation of everything belonging to oneself. (129)

तद्व्याप्तिपूर्वमाक्षेपे करणं स्वप्रतिष्ठता।
गुरुवक्त्राच्च बोद्धव्यं करणं यद्यपि स्फुटम् ॥१३०॥
तथाप्यागमरक्षार्थं तदग्रे वर्णयिष्यते ।

Clear understanding about *karaṇa*, means of psychic sublimation, needs to be got from the mouth of one's teacher. For the sake of preservation of the tradition in this regard, however, details about it would be presented ahead of it. (130-131a)

उक्तो य एव उच्चारस्तत्र योऽसौ सफुरन् स्थितः ॥१३१॥
अव्यक्तानुकृतिप्रायो ध्वनिर्वर्णः स कथ्यते ।
सृष्टिसंहारबीजं च तस्य मुख्यं वपुर्विदुः ॥१३२॥
तदभ्यासवशाद्याति क्रमाद्योगी चिदात्मताम् ।

What is known as *uccāra*, pronunciation, is the presence of a throb in the form of an umanifest imitation and is also called sound and letter. Its main body is the seed of the dissolution of the creation. Through yogic practice on this sound, the yogin gradually realises his essence in consciousness. (131b-133a)

तथा ह्यनच्के साच्के वा कादौ सान्ते पुनः पुनः ॥१३३॥
स्मृते प्रोच्चारिते वापि सा सा संवित्प्रसूयते।

By simply remembering or pronouncing the consonant sounds beginning in the alphabet with *k* and ending with *s* with the vowel or even without the vowel, one gets the related consciousness generated within oneself. (133b-134a)

बाह्यार्थसमयापेक्षा घटाद्या ध्वनयोऽपि ये ।।१३४।।
तेऽप्यर्थभावनां कुर्युर्मनोराज्यवदात्मनि ।

Even sounds denotative of external objects, time, etc., such as pitcher, etc., produce the corresponding ideas within oneself like wilful beings. (134b-135a)

तदुक्तं परमेशेन भैरवो व्यापकोऽखिले ।।१३५।।
इति भैरवशब्दस्य संततोच्चारणाच्छिवः ।
श्रीमत्त्रैशिरसेऽप्युक्तं मन्त्रोद्धारस्य पूर्वतः ।।१३६।।

It has been observed in *Triśiras Śāstra* by the Supreme Lord Śiva Himself that as Bhairava pervades the entire world much earlier than the formation of the *mantra* concerning Him, continuous utterance of His name (result in the realisation of Śiva). (135b-136)

स्मृतिश्च स्मरणं पूर्वं सर्वभावेषु वस्तुतः।
मन्त्रस्वरूपं तद्भाव्यस्वरूपापत्तियोजकम् ।।१३७।।

Memory, indeed, is the capability to remember all kinds of objects which might have had the occasion to get flashed in the psyche. This capacity seems to have been there in the psyche since a date earlier than the emergence of objects gets reflected on the canvas of mind. This is why the remembrance of the word happens to associate itself with the object concerned. (137)

स्मृतिः स्वरूपजनिका सर्वभावेषु रञ्जिका ।
अनेकाकाररूपेण सर्वत्रावस्थितेन तु ।।१३८।।
स्वस्वभावस्य संप्राप्तिः सवित्तिः परमार्थतः।
व्यक्तिनिष्ठा ततो विद्धि सत्ता सा कीर्तिता परा ।।१३९।।

Memory is the producer of form. It gives colour to ideas. It is the state of attainment of one's own being existing everywhere in different forms. Although its locus is the individual, it is understandably a higher kind of existence. (138-139)

किं पुनः समयापेक्षां विना ये बीजपिण्डकाः ।
संविदं स्पन्दयन्त्येते नेयुः संविदुपायताम् ॥१४०॥

The seed *mantras* are independent of the efficacy of time on them. They represent the throb of consciousness and hence are amenable to be utilised as a device in the realisation of consciousness. (140)

वाच्याभावादुदासीनसंवित्स्पन्दात्स्वधामतः ।
प्राणोल्लासनिरोधाभ्यां बीजपिण्डेषु पूर्णता ॥१४१॥

Due to absence of any literal meaning in them and indifference of them in regard to consciousness emerging from them, but owing to their tending to objects and tendency of introversion, there is fullness in these seed *mantras*. (141)

सुखसीत्कारसत्सम्यक्साम्यप्रथमसंविदः ।
सवेदनं हि प्रथमं स्पर्शोऽनुत्तरसंविदः ॥१४२॥
हृत्कण्ठ्योष्ठ्यत्रिधामान्तर्नितरां प्राविकसिनि।
चतुर्दशः प्रवेशो य एकीकृततदात्मकः ॥१४३॥
ततो विसर्गोच्चारांशे द्वादशान्तपयावुभौ।
हृदयेन सहैकध्यं नयते जपतत्परः ॥१४४॥

Owing to the experience of the pleasure of utterance of the sound ṣ and harmonisation of consciousness through the utterance of it and contact with the primeval consciousness through it the seed sound ṣ arouses the higher consciousness in the inner being of the aspirant. The same sound getting further associated with triad of abodes, that is, heart, throat and lips, etc. in the process of diversification, it eventually gets coincided with the Self itself. Following all this, while coming to pronounce the sound known as *visarga*, the aspirant reaches the state of *dvādaśānta*, and utters it is in association with the heart. (142-144)

कन्दहृत्कण्ठताल्वग्रकौण्डिलीप्रक्रियान्ततः ।
आनन्दमध्यनाड्यन्तः स्पन्दनं बीजमावहेत् ॥१४५॥

Starting from *kanda*, complex of nerves at the base and rising along the heart, throat, palate and the *kuṇḍalinī* the aspirant should pass via the central nerve,

suṣumnā and carry the throb of the seed sound ṣ (to the supramental state). (145)

संहारबीजं खं हृत्स्थमोष्ठ्यं फुल्लं स्वमूर्धनि।
तेजस्त्र्यश्रं तालुकण्ठे बिन्बुरूर्ध्वपदे स्थितः ।।१४६।।

Kham is the seed mantra of *saṁhāra*, dissolution. Its abode is the heart. Arising from the heart, it passes via lips and comes to bloom fully in the head. It is of the nature of fire. It is triangular and its triad of points is located in the palate, throat and head. (146)

इत्येनया बुधो युक्त्या वर्णजप्यपरायणः।
अनुत्तरं परं धाम प्रविशेदचिरात् सुधीः ।।१४७।।

Proceeding on these lines the wise aspirant repeating silently the seed sound has the probability of entering in a short time into the abode of excellence. (147)

वर्णशब्देन नीलादि यद्वा दीक्षोत्तरे यथा।
संहारन्नग्निमरुतो रूद्रबिन्दुयुतान्स्मरेत् ।।१४८।।

The aspirant should remember the blue, etc. or as directed by his teacher following his initation putting together *kṣ*, *m*, *r* and *y* as associated with the sound *u* and the point, *bindu*. (148)

हृदये तन्मयो लक्ष्यं पश्येत्सप्तदिनादथ ।
विस्फुलिङ्गाग्निवन्नीलपीतरक्तादिचित्रितम् ।।१४९।।

He should meditate on the heart getting one with it for more than seven days resulting in perception of sparks, and emblem as luminous as fire and as varied in colour as blue, yellow and red, etc. (149)

जाज्वलीति हृदम्भोजे बीजदीपप्रबोधितम्।
दीपवज्ज्वलितो विन्दुर्भासते विधनाकैवत् ।।१५०।।

As result of this meditation, emerges the seed-*mantra* in the form of a point in the lotus of the heart as bright as a flame of lamp or the solar orb which indeed is the flame of consciousness. (150)

स्वयंभासात्मनानेन तादात्म्यं यात्यनन्यधीः।
शिवेन हेमतां यद्वत्ताम्रं सूतेन वेधितम् ॥१५१॥

This practice evolves luminosity in the Self. The fully self-absorbed wise aspirant identifies himself with Śiva in brilliance in the same way as copper being purified by the goldsmith, assumes the brightness of gold. (151)

उपलक्षणमेतच्च सर्वमन्त्रेषु लक्षयेत्।
यद्यत्संकल्पसंभूतं वर्णजालं हि भौतिकम् ॥१५२॥
तत् संविदाधिक्यवशादभौतिकमिव स्थितम् ।

Those groups of letters are worldly, which are products of the human imagination. The same get spiritualised when it becomes predominated by consciousness. (152-153a)

अतस्तथाविधे रूपे रूढो रोहति संविदि ॥१५३॥
अनाच्छादितरूपायामनुपाधौ प्रसन्नधीः।

Being thus transformed the aspirant gladly rises upward on the staircase of consciousness fully disclosed and free of superimposition. (153b-154a)

नीले पीते सुखे दुःखे संविद्रूपमखण्डितम् ॥१५४॥
गुरुभिर्भाषितं तस्मादुपायेषु विचित्रता ।

Behind the looks of the blue and yellow, and experiences of pleasure and pain the character of consciousness is one and the same absolutely undivided. My honourable teacher (Vāmanadattācārya) has said (in *Samvit Prakāśa*) that all variations in appearance and experience are concerned with means rather than with the object as such. (154b-155a)

उच्चारकरणध्यानवर्णैरेभिः प्रदर्शितः ॥१५५॥
अनुत्तरपदप्राप्तावभ्युपायविधिक्रमः।

Herewith has been shown the way to and method of attainment of the transcendent state of Śiva-hood via pronunciation, means, meditation and alphabets. (155b-156a)

अकिंचिच्चिन्तनं वीर्यं भावनायां च सा पुनः।।१५६।।
ध्याने तदपि चोच्चारे करणे सोऽपि तद्ध्वनौ।
स स्थानकल्पने बाह्यमिति क्रममुपाश्रयेत् ।।१५७।।

Abstaining oneself from thinking in course of this individualistic *sādhanā*, *āṇavopāya*, gives it its virility. The same becomes more effective if supplemented by emotion (*bhāvanā*). It becomes more effective if done meditatively and more so if getting added to it the beauty of pronunciation and efficacy of the sound. All these supplementary factors in the attainment of Śiva-hood become less and less important the later they occur in the order here. (156b-157)

लङ्घनेन परो योगी मन्दबुद्धिः क्रमेण तु।
वीर्यं विना यथा षष्ठस्तस्याप्यस्त्यथ वा बलम् ।
मृतदेह इवेयं स्याद् बाह्यान्तःपरिकल्पना ।।१५८।।

As a man becomes an eunuch on account of lacking in virility, and over and above that just like a dead body if lacking in energy, even so all subsidiary means to Śiva-hood become useless if made bereft of the primary ones. (158)

इत्याणवेऽनुत्तरताभ्युपायः प्रोक्तो नयः स्पष्टपथेन बाह्यः।

Thus has been explained here the individualistic approach to the Transcendent Reality in all its clarity and externality.

CHAPTER - 6

स्थानप्रकल्पाख्यतया स्फुटस्तु ।
ब्राह्योऽभ्युपायः प्रविविच्यतेऽथ ॥१॥

Now is being discussed clearly the topic known as *Sthāna-Prakalpanā* which is an external means to (transformation of the lowly individual soul into the higher Śiva-hood). (1)

स्थानभेदस्त्रिधा प्रोक्तः प्राणे देहे बहिस्तथा।
प्राणश्च पञ्चधा देहे द्विधा बाह्यान्तरत्वतः ॥२॥

Sthāna, loci, are three, namely, the *prāṇa*, the body and external objects. *Prāṇas* in the body are five while they are of two kinds from another viewpoint, i.e., external and internal. (2)

मण्डलं स्थण्डिलं पात्रमक्षसूत्रं सपुस्तकम् ।
लिङ्गं तूरं पटः पुस्तं प्रतिमा मूर्तिरेव च ॥३॥
इत्येकादशधा बाह्यं पुनस्तद्बहुधा भवेत्।
तत्र प्राणाश्रयं तावद्विधानमुपदिश्यते ॥४॥

External loci are eleven, namely, *maṇḍala*, *sthaṇḍila*, *pātra*, *akṣa-sūtra*, *pustaka*, *liṅga*, *tūra*, *paṭa*, *pusta*, *pratimā*, and *mūrti*. These eleven external means have

further the probability of being divided again. Now is being taken up for discussion the system relating to *prāṇa*. (3-4)

अध्वा समस्त एवायं षड्विधोऽप्यतिविस्तृतः।
यो वक्ष्यते स एकत्र प्राणे तावत्प्रतिष्ठितः ।।५।।

All these six kinds of paths are considerably detailed and are based on *prāṇa*. This will be discussed together. (5)

अध्वनः कलनं यत्तत्क्रमाक्रमतया स्थितम् ।
क्रमाक्रमौ हि चित्रैककलना भावगोचरे ।।६।।

Deliberations on the path are causal as well as non-causal. Both of them, however, are perceptible like appreciation of a work of plastic art. (6)

क्रमाक्रमात्मा कालश्च परः संविदि वर्तते ।
काली नाम परा शक्तिः सैव देवस्य गीयते ।।७।।

Time is the essence of both kinds of arrangements, causal and non-causal while in itself its locus is consciousness. It, indeed, is the supernal force of the Lord. (7)

सैव संविद्बहिः स्वात्मगर्भीभूतौ क्रमाक्रमौ।
स्फुटयन्ती प्ररोहेण प्राणवृत्तिरिति स्थिता ।।८।।

It is consciousness itself which being pregnant with both kinds of order, that is, causal and non-causal, while growing outside, it assumes the form of the tendency of breath. (8)

संविन्मात्रं हि यच्छुद्धं प्रकाशपरमार्थकम् ।
तन्मेयमात्मनः प्रोज्झ्य विविक्तं भासते नभः ।।९।।

Consciousness, as distinct from what it is conscious of, is pure, luminous and the highest to be craved for. It is what needs to be understood as free of the claim of the individual over his ownership of it and when so understood, it illumines as the sky. (9)

तदेव शून्यरूपत्वं संविदः परिगीयते।
नेति नेति विमर्शेन योगिनां सा परा दशा ।।१०।।

Herein lies its nullity mentioned in various ways, as by yogins in the form of contemplation over things other than this as *neti neti*, 'not this', 'not this' indicating to it as the supernal state of being. (10)

स एव स्वात्मा मेयेऽस्मिन्भेदिते स्वीक्रियोन्मुखः ।
पतन्समुच्छलत्त्वेन प्राणस्पन्दोर्मिसंज्ञितः ।।११।।

It is that supernal state of being, which is one's own self which tends to be owned by the individual after breaking through the entire cluster of whatever is to be understood. It, indeed, is the overflow of the throb of it which emerges as the vibration of the *prāṇic* energy. (11)

तेनाहुः किल संवित्प्राणे परिणता तथा।
अन्तःकरणतत्त्वस्य वायुराश्रयतां गतः ।।१२।।

This is why it has been said that consciousness has got transformed into *prāṇa* amounting to inner beings taking resort to breath. (12)

इयं सा प्राणनाशक्तिरान्तरोद्योगदोहदा।
स्पन्दः स्फुरत्ता विश्रान्तिर्जीवो हृत्प्रतिभा मता ।।१३।।

Indeed, it is the force of breathing which being motivated by the inmost desire to manifest itself assumes the form of the throb of living in the form of the hearty luminosity. (13)

सा प्राणवृत्तिः प्राणाद्यैः रूपैः पञ्चभिरात्मसात्।
देहं यत्कुरुते संवित्पूर्णस्तेनैष भासते ।।१४।।

It is the desire of the curvature of consciousness to breathe on account of which it assumes the form of the five *prāṇa*, etc. and fills the body with the illumination of consciousness. (14)

प्राणनावृत्तितादात्म्यसंवित्खचितदेहजाम् ।
चेष्टां पश्यन्त्यतो मुग्धा नास्त्यन्यदिति मन्यते ॥१५॥

It is owing to perception of the activities of the body born of assumption by consciousness in the form of breathing that ignorant people conceive that there is nothing else in the human personality apart from breathing. (15)

तामेव बालमूर्खस्त्रीप्रायवेदितृसंश्रिताम् ।
मतिं प्रमाणीकुर्वन्तश्चर्वाकास्तत्त्वदर्शिनः ॥१६॥

It is by according verity to this false view held generally by children, fools and womenfolk that the *Cārvākas*, materialists, have become seers of the ultimate truth. (16)

तेषां तथा भावना चेद्दाढर्यमेति निरन्तरम् ।
तद्देहभङ्गे सुप्ताः स्युरातादृग्वासनाक्षयात् ॥१७॥

If this viewpoint of them goes on gaining strength continuously, they are sure to remain lying dead along with all their passions sticking to their inner being. (17)

तद्वासनाक्षये त्वेषामक्षीणं वासनान्तरम्।
बुद्धं कुतश्चित्संसूते विचित्रां फलसम्पदम् ॥१८॥

Even on immediate passions having been exhausted, other kinds of passion may remain stuck to him as a result of which he may have to suffer the peculiar consequence of them on getting awakened. (18)

अदाढर्यशङ्कनात्प्राच्यवासनातादवस्थ्यतः ।
अन्यकर्तव्यशैथिल्यात्संभाव्यानुशयत्वतः ॥१९॥
अतद्रूढान्यजनताकर्तव्यपरिलोपनात् ।
नास्तिक्यवासनामाहुः पापात्पापीयसीमिमाम् ॥२०॥

This atheistic viewpoint has been condemned as more vicious than what is considered as vicious on account of the following five reasons:

1. It is unsteady, as it is unauthoritative.
2. It is easy to follow as it is promotive of passions.
3. On account of laying emphasis on secondary observances, it is diversionary from the main path.
4. It is full of the fault of leaving impressions unobliterated.
5. It is likely to mislead others, too, who are of a viewpoint quite different from it. (19-20)

अलमप्रस्तुतेनाथ प्रकृतं प्रविविच्यते।
यावान्समस्त एवायमध्वा प्राणे प्रतिष्ठितः ।।२१।।
द्विधा च सोऽध्वा क्रियया मूर्त्या च प्रविभज्यते।
प्राण एव शिखा श्रीमत्त्रिशिरस्युदिता हि सा ।।२२।।
बद्धा यागादिकाले तु निष्कलत्वाच्छिवात्मिका ।
यतोऽहोरात्रमध्येऽस्याश्चतुर्विंशतिधा गतिः ।।२३।।
प्राणविक्षेपरन्ध्राख्यशतैश्चित्रफलप्रदा।
क्षपाशशी तथापानो नाद एकत्र तिष्ठति ।।२४।।

Enough with the diversion. Coming back to the proper context, this path of non-dualistic Śaivism is based entirely on the verity of *prāṇa*. This whole path is divided between action and object. As has been observed in *Triśiras*, crest is the *prāṇa*. It is tied on the occasion of sacrifice, etc., lest the performance may not become fruitless. Its tying, indeed, is auspicious, as in course of a day and night it is likely to take as many as twenty-four hundreds of outlets of hairy pores. Night, moon and sound come together in this state. (21-24)

जीवादित्यो न चोद्गच्छेत्तुट्यर्धं सान्ध्यमीदृशम् ।
ऊर्ध्ववक्त्रो रविश्चन्द्रोऽधोमुखो वह्निरन्तरे ।।२५।।
माध्याह्निकी मोक्षदा स्याद् व्योममध्यस्थितो रविः।
अनस्तमितसारो हि जन्तुचक्रप्रबोधकः ।।२६।।

The sun stands for the *jīva*, the central essence of life. He has as yet not risen. Hence the state of time is that of *sandhyā*, twilight or dusk and not for a while. The orb of the sun is tending upward while the moon is tending downward and fire is lying in the middle. This state is characterised as the intermediate,

mādhyāhnikī, midday. It is the time favourable to liberation, as the sun lies in the middle of the sky with his full splendour and hence is favourable to the unfoldment of the *cakra* of the essence of life, *jīva*. (25-26)

बिन्दुः प्राणो ह्यहश्चैव रविरेकत्र तिष्ठति ।
महासन्ध्या तृतीया तु सुप्रशान्तात्मिका स्थिता ॥२७॥

Bindu, point, stands for the essence of life, *jīva*, while day for the sun. Meeting ground of the two is the third factor and is characterised by *mahā- sandhyā*, the great intermediate occasion. It is favourable to bring peace. (27)

एवं बद्धा शिखा यत्र तत्तत्फलनियोजिका ।
अतः संविदि सर्वोऽयमध्वा विश्रम्य तिष्ठति ॥२८॥

Keeping the crest tied on this occasion, therefore, yields considerable result. Thus, this path of devotion to Śiva ultimately ends up in consciousness. (28)

अमूर्तायाः सर्वगत्वान्निष्क्रियायाश्च संविदः।
मूर्तिक्रियाभासनं यत्स एवाध्वा महेशितुः ॥२९॥

Consciousness is abstract as well as immune to action. Even then, if it has assumed the form of the concrete and role of the active, that all is due to the course adopted by the Great Lord. (29)

अध्वा क्रमेण यातव्ये पदे संप्राप्तिकारणम् ।
द्वैतिनां भोग्यभावात्तु प्रबुद्धानां यतोऽद्यते ॥३०॥

The word *adhvan*, meaning 'path' stands for the means by making use of which the aspirant attains the end which lies in getting the object of enjoyment by the dualists and getting assimilated to Śiva by the wise. (30)

इह सर्वत्र शब्दानामन्वर्थं चर्ययेद्यतः ।
उक्तं श्रीमन्निशाचारे संज्ञात्र त्रिविधा मता ॥३१॥

Since here is the necessity of consideration over the exact meaning of words,

it has been maintained in the *Niśācāra* that denominations are of three kinds. (31)

नैमित्तिकी प्रसिद्धा च तथान्या परिभाषिकी।
पूर्वत्वे वा प्रधानं स्यात्तत्रान्तर्भावयेत्ततः ॥३२॥

These kinds are *naimittika*, purposive, popularistic and definitive. Out of these three kinds, it is the former which needs to be considered as the cause of latter ones also. (32)

अतोऽध्वशब्दस्योक्तेयं निरुक्तिर्नोदितापि चेत् ।
क्वचित्स्वबुद्ध्या साप्यूमह्या कियल्लेख्यं पुस्तके ॥३३॥

Thus, the word *adhvan* needs to be taken to have been derived from the root ad, to eat. This derivation is purposive and amounts to attainment of a certain objective (indicating enjoyment aptly to be symbolised by eating). If the derivation has not been given in the text, it may be understood by the reader himself as it is not always possible for the author to put everything in writing. (33)

तत्र क्रियाभासनं यत्सोऽध्वा कालाह्व उच्यते।
वर्णमन्त्रपदाभिख्यमत्रास्तेऽध्वत्रयं स्फुटम् ॥३४॥

That *adhvan* is characterised as related with time which reflects action. In this context, there emerge clearly three kinds of path depending on letter, *mantra* and word. (34)

यस्तु मूर्त्यवभासांशः स देशाध्वा निगद्यते।
कलातत्त्वपुराभिख्यमन्तर्भूतमिह त्रयम् ॥३५॥

That part of the *adhvan*, path, is characterised as spatial which reflects form while the other one reflecting time is considered as related to *kalā*, form, *tattva*, essence, and *pura*, locus. (35)

त्रिकद्वयेऽत्र प्रत्येकं स्थूलं सूक्ष्मं परं वपुः।
यतोऽस्ति तेन सर्वोऽयमध्वा षड्विध उच्यते ॥३६॥

Both these triads of path again are distinguished each by features of grossness, subtleness and transcendence. Thus all the paths taken together become of six kinds. (36)

षड्विधादध्वनः प्राच्यं यदेतत्त्रितयं पुनः ।
एष एव स कालाध्वा प्राणे स्पष्टं प्रतिष्ठितः ।।३७।।

Out of all the six varieties, the original triad is again considered as related to time which obviously is based on *prāṇa*, life-force. (37)

तत्त्वमध्यस्थितात्कालादन्योऽयं काल उच्यते।
एष कालो हि देवस्य विश्वाभासनकारिणी ।।३८।।
क्रियाशक्तिः समस्तानां तत्त्वानां च परं वपुः ।
एतदीश्वरतत्त्वं तच्छिवस्य वपुरुच्यते ।।३९।।

Time as operative among essences is different from the other one which serves as the divine force of manifestation of the universe known otherwise as *kriyā-śakti*, force of action, and hence as the body of all essences. This, indeed, is *Iśvara*, the body of Śiva. (38-39)

उद्रिक्ताभोगकार्यात्मविश्वैकात्म्यमिदं यतः ।
एतदीश्वररूपत्वं परमात्मनि यत्किल ।।४०।।
तत्प्रमातरि मायीये कालतत्त्वं निगद्यते।
शिवादिशुद्धविद्यान्तं यच्छिवस्य स्वकं वपुः ।।४१।।
तदेव पुंसो मायादिरागान्तं कञ्चुकीभवेत्।

It is that state of Being in which there is inclination for manifestation on the one side and the hold of unity on the other both the tendencies acting on the Reality in a balanced way. It, indeed, is the *Iśvara*-aspect of the Supreme Lord. In the case of the individual, overwhelmed by *māyā*, delusion, it is known as the factor of time. In fact, what is Śiva on account of forming the body of Śiva from the point of view of pure knowledge, *śuddha-vidyā*, the same gets reduced to *kañcuka*, disguise, being vitiated by factors of *māyā*, *rāga*, etc. (40-42a)

अनाश्रितं यतो माया कलाविद्ये सदाशिवः ।।४२।।

ईश्वरः कालनियती सद्विद्या राग उच्यते ।

Being manifest in the process of appearance of the world, the will assumes the form of *māyā*, Sadāśiva that of *kalā* and *vidyā*, Iśvara that of *kāla* and *niyati* and *sadvidyā* that of *rāga*. (42b-43a)

अनाश्रितः शून्यमाता बुद्धिमाता सदाशिवः ।।४३।।
ईश्वरः प्राणमाता च विद्या देहप्रमातृता ।

Anāśrita, that which is not dependent on anything, is the knower of void (*śunya*), while Sadāśiva is the knower of intellect; Iśvara is the knower of the *prāṇa*, life-force while *vidyā*, knowledge, is the knower of the real *vidyā*, *sadvidyā*. (43b-44a)

अनाश्रयो हि शून्यत्वं ज्ञानमेव हि बुद्धिता ।।४४।।
विश्वात्मता च प्राणत्वं देहे वेद्यैकतानता ।
तेन प्राणपथे विश्वाकलनेयं विराजते ।।४५।।
येन रूपेण तद्वच्म्‌ः सद्भिस्तदवधीयताम् ।

Baselessness amounts to nothingness, while intellection amounts to understanding. Similarly vitality aims at universality and uniformity of understanding in relation to the body. Thus, it is by traversing on the path of the life-force that has emerged the entire calculation of universality. All these deliberations are intended for bringing home to the reader this truth. (44b-46a)

द्वादशान्तावधावस्मिन्देहे यद्यपि सर्वतः ।।४६।।
ओतप्रोतात्मकः प्राणस्तथापीस्थं न सुस्फुटः ।

Although *prāṇa*, the life-force, operates throughout the entire body measuring twelve finger-ends, yet this is not so much obvious. (46b-47a)

यत्नो जीवनमात्रात्मा तत्परश्च द्विधा मतः ।।४७।।
संवेद्यश्चाप्यसंवेद्यो द्विधत्थं भिद्यते पुनः।।
स्फुटास्फुटत्वाद्द्वैविध्यं प्रत्येकं परिभावयेत्।।४८।।

Effort is the essence of life which is of two kinds, sensitive and insensitive. One needs to contemplate on them in a twofold manner, obvious and obscure. (47b-48)

संवेद्यजीवनाभिख्यप्रयत्नस्पन्दसुन्दरः ।
प्राणः कन्दात्प्रभृत्येव तथाप्यत्र न सुस्फुटः ।।४९।।

Prāṇa, life-force, starts functioning, though not obviously, from the complex of nerves close to the navel and known as *kanda*. Its throb is sensed and serves as the basis of life. It is amendable to effort. (49)

कन्दाधारात्प्रभृत्येव व्यवस्था तेन कथ्यते ।
स्वच्छन्दशास्त्रे नाडीनां वाय्वाधारतया स्फुटम् ।।५०।।

The *Svacchanda Tantra* has clearly mentioned it as the basis of the entire function of breathing and hence has claimed on its behalf the whole management of the bodily function. (50)

तत्रापितु प्रयत्नोऽसौ न संवेद्यतया स्थितः ।
वेद्ययत्नात्तु हृदयात्प्राणचारो विभज्यते ।।५१।।

As such, I will tell you categorically and clearly how the *prāṇa* gets divided in the heart as a result of effort of the aspirant. (51)

प्रभोः शिवस्य या शक्तिर्वामा ज्येष्ठा च रौद्रिका ।
सतदन्यतमावात्मप्राणौ यत्नविधायिनौ ।।५२।।

Out of the three forces of Lord Śiva, namely, *vāmā*, *jyeṣṭha* and *raudrī*, anyone along with Ātman and *prāṇa* combines to serve as an agent of the effort. (52)

प्रभुशक्तिः क्वचिन्मुख्या यथाङ्गमरुदीरणे ।
आत्मशक्तिः क्वचित्कन्दसंकोचस्पन्दने यथा ।।५३।।
प्राणःशक्तिः क्वचित्प्राणचारे हार्दे यथा स्फुटम् ।
त्रयं द्वयं वा मुख्यं स्याद्योगिनामवधानिनाम् ।।५४।।

Somewhere the Lord's force serves as the main factor in mobilisation of the part of the body concerned as is exemplified by the closing and opening of the eyelids while the self-force becomes effective in the case of contraction and expansion of the ***kanda***. Similarly, the life-force becomes primary in certain cases, such as in the mobilisation of the heart. Out of all these forces, all the three or just two serve as the main particularly in the case of attentive yogins. (53-54)

अवधानाददृष्टांशाद्बलवत्त्वादथेरणात् ।
विपर्ययोऽपि प्राणात्मशक्तीनां मुख्यतां प्रति ।।५५।।

Factors involved in the mobilisation of the parts of the body are attention, unseen impression, deliberate use of effort, and instigation. From amongst these factors concerning the life-force and self-force, opposition of anyone out of them becomes effective in certain circumstances. (55)

वामा संसाररिणामीशा प्रभुशक्तिर्विधायिनी ।
ज्येष्ठा तु सुप्रबुद्धानां बुभुत्सूनां च रौद्रिका ।।५६।।

Out of the three forces of the Lord, namely, *vāmā*, *jyeṣṭhā* and *raudrī*, while *vāmā* is operative in common within all as the agent of materialisation of the law of the Lord, *jyeṣṭhā* operates within sufficiently enlightened aspirants and *raudrī* within those who wish to enjoy life. (56)

वामा संसारवमना ज्येष्ठा शिवमयी यतः ।
द्रावयित्री रुजां रौद्री रोद्ध्री चाखिलकर्मणाम् ।।५७।।

The force of Śiva known as *vāmā* is instrumental in bringing out the worldliness, while *jyeṣṭhā* leads to unification with Śiva and *raudrī* removes obstacles in enjoying results of actions. (57)

सृष्ट्यादित्त्वमज्ञात्वा न मुक्तो नापि मोचयेत् ।
उक्तं च श्रीयोगचारे मोक्षः सर्वप्रकाशनात् ।।५८।।
उत्पत्तिस्थितिसंहारान् ये न जानन्ति योगिनः।
न मुक्तास्ते तदज्ञानबन्धनैकाधिवासिताः ।।५९।।

One who does not know the purpose and process of creation, sustenance and dissolution, does not deserve emancipation nor can he liberate anyone. This has been made out in the *Yogācāra* that emancipation depends on revelation of this truth to all. Those yogins who are not aware of the mystery of emergence, sustenance and dissolution of the creation, cannot get emancipated as their psyche is scented by the smell of sheer bondage. (58-59)

सृष्ट्यादयश्च ते सर्वे कालाधीना न संशयः ।
स च प्राणात्मकस्तस्मादुच्चारः कथ्यते स्फुटः ।।६०।।

Creation, sustenance and dissolution all undoubtedly depend on the process of time while time depends on the life-force. This is why I am trying to clarify this point (so rigorously). (60)

हृदयात्प्राणचारश्च नासिक्यद्वादशान्ततः ।
षट्त्रिंशदङ्गुलो जन्तोः सर्वस्य स्वाङ्गुलक्रमात् ।।६१।।

From heart, the distance of the movement of breath is twelve finger-ends. Thus the entire span of the movement of the life-force of the (human) creature is thirty-six finger ends measured by his own fingers. (61)

क्षोदिष्ठे वा महिष्ठे वा देहे तादृश एव हि।
वीर्यमोजो बलं स्पन्दः प्राणचारः समं ततः ।।६२।।

No matter, the body be small or tall, virility, *ojas*, throb, force, *prāṇic* movement are of equal strength within all. (62)

षट्त्रिंशदङ्गुले चारे यद्गमागमयुग्मकम्।
नालिकातिथिमासाब्दतत्सङ्घोऽत्र स्फुटं स्थितः ।।६३।।

The system of movement of the breath including in-breathing and out-breathing, and veinous system, dates, months and years are obviously one and the same (in the case of all living beings). (63)

तुटिः सपादाङ्गुलयुक्प्राणस्ताः षोडशोच्छ्वसन्।
निःश्वसंश्चात्र चषकः सपञ्चांशेऽङ्गुलेऽङ्गुले ।।६४।।

One length of breath consists of sixteen *tutis*, while a *tuti* is equivalent to one and a quarter and two finger-ends. The same measurement operates also in out-breathing. The measure of in-breathing and out-breathing each is known as *caṣaka*. (64)

श्वासप्रश्वासयोर्नाली प्रोक्ताहोरात्र उच्यते ।
नवाङ्गुलाम्बुधितुटौ प्रहरास्तेऽब्धयो दिनम् ।।६५।।

The vein of the in-breathing and out-breathing system is called a duration of day and night. Span of nine finger-ends is called an *ambudhi* and is equivalent to four *tutis*. (65)

निर्गमेऽन्तर्निशेनेन्दू तयोः संध्ये तुटेर्दले ।
केतुः सूर्ये विधौ राहुर्भौमादेर्वारभागिनः ।।६६।।

Out-breathing is lunar and night. The meeting-time, *saṅdhyā*, of the sun and the moon at two junctures are of one finger-end and a fourth each. *Ketu*, descending node, is responsible for solar eclipse while *Rāhu*, ascending node, for the lunar. Other *nakṣatras* are participants in the rest of the time of day and night. (66)

प्रहरद्वयमन्येषां ग्रहाणामुदयोऽन्तरा ।
सिद्धिर्दवीयसी मोक्षोऽभिचारः पारलौकिकी ।।६७।।

The duration of two *praharas* is assigned to each one of the other *nakṣatras*. From amongst those durations, the initiation and the concluding are especially useful in attaining something supramental such as emancipation, *siddhi* and psychic effects on others. (67)

ऐहिकी दूरनैकट्यातिशया प्रहराष्टके ।
मध्याह्नमध्यनिशयोरभिजिन्मोक्षभोगदा ।।६८।।

Siddhis are related to this world, to distant and close objects, and otherwise to extremely difficult aims as available in the rest of the durations. (68)

नक्षत्राणां तदन्येषामुदयो मध्यतः क्रमात्।
नागा लोकेशमूर्तीशा गणेशा जलतत्त्वतः ।।६९।।

Other constellations also arise in the middle as per their settled order. These are *nāga*, *lokeśa*, *mūrtīśa*, *gaṇeśa* and those related to water. (69)

प्रधानान्तं नायकाश्च विद्यातत्त्वाधिनायकाः ।
सकलाद्याश्च कण्ठ्योष्ठ्यपर्यन्ता भैरवास्तथा ।।७०।।

Also happen to be met with in the intermediate span the following agencies, namely, *pradhāna*, *nāyakas*, Lords of *vidyā*, *sakalās*, guttural and labial Bhairavas. (70)

शक्तयः पारमेश्वर्यो वामेशा वीरनायकाः ।
अष्टावष्टौ ये य इत्थं व्याप्यव्यापकताजुषः ।।७१।।

There are met with divine forces known as *vāmeśa*, *vīranāyaka* and sixty-four agents who are related to them as their possessors or as those possessed by them. (71)

स्थूलसूक्ष्माः क्रमात्तेषामुदयः प्रहराष्टके।
दिने क्रूराणि सौम्यानि रात्रौ कर्माण्यसंशयम् ।।७२।।

These forces arise in gross and subtle forms during all the eight sections of the day and night. In the daytime, their actions are harsh, while at night they are mild. (72)

क्रूरता सौम्यता वाभिसन्धेरपि निरूपिता ।
दिनरात्रिक्षये मुक्तिः सा व्याप्तिव्यानयोगतः ।।७३।।

Harshness and mildness have depended on determination also. Towards the close of day and night both liberation has been shown as a possibility as a consequence of practice of the yoga of meditation and self-absorption. (73)

ते चोक्ताः परमेशेन श्रीमद्वीरावलीकुले ।
सितासितौ दीर्घह्रस्वौ धर्माधिर्मो दिनक्षपे ।।७४।।
क्षीयेते यदि मद्दीक्षा व्याप्त्या ध्यानेन योगतः ।
अहोरात्रः प्राणचारे कथितो मास उच्यते ।।७५।।

This has been stated by the Supreme Lord Himself in the *Vīrāvalīkula*. As a result of absorption and meditation, good and bad, long and short, virtue and vice, day and night getting mitigated their differences. Herein lies the relevance of the word *dīkṣā*, consist, as it does of two syllables, i.e., *dī* and *kṣā*, where *dī* means *dina* and *kṣā* means getting destroyed (the harshness of action). In view of the movement of breath, *prāṇa-cāra*, day and night are said to be equivalent to a month. (74-75)

दिनं कृष्णो निशा शुक्लः पक्षौ कर्मसु पूर्ववत्।
याः षोडशोक्तास्तिथयस्तासु ये पूर्वपश्चिमे ।।७६।।
तयोस्तु विश्रमोऽर्धेऽर्धे तिथ्यः पञ्चदशेतराः।
सपादे द्व्यङ्गुले तिथ्या अहोरात्रो विभज्यते ।।७७।।
प्रकाशविश्रमवशात्तावेव हि दिनक्षपे ।
संवित्प्रतिक्षणं यस्मात्प्रकाशानन्दयोगिनी ।।७८।।
तौ क्लृप्तौ यावति तथा तावत्येव दिनक्षपे।
यावत्येव हि संवित्तिरुदितोदित्तसुस्फुटा ।।७९।।
तावानेव क्षणः कल्पो निमेषो वा तदस्त्वपि ।
यावानेवोदयो वित्तेर्वेद्यैकग्रहतत्परः ।।८०।।
तावदेवास्तमयनं वेदितृस्वात्मचर्वणम्।
वेद्ये च बहिरन्तर्वा द्वये वाथ द्वयोज्झिते ।।८१।।
सर्वथा तन्मयीभूतिर्दिनं वेतृस्थता निशा।
वेदिता वेद्यविश्रान्तो वेत्ता त्वन्तर्मुखस्थितिः ।।८२।।

Day stands for the bright half (waxing cycle) of the month while night for the dark one (waning cycle). The number of days in the half a month are said to be sixteen. In this calculation, the first and the last dates are divided into two. A *tuṭi* extends up to two finger-ends and a quarter and is called a day and night. They are called so on account of being the states of light and rest. As a matter of fact, as consciousness remains always illumined and delightful, they are considered as symbolic of day (= illumination) and night (= rest = delight). So long as consciousness is in ascendancy, that, be a moment or aeonic duration, is one of rest. So long as consciousness is in ascendancy and is involved exclusively in attending to its object, that whole duration is restful and delightful. No

matter, awareness be internal or external or both or even devoid of the either, the knower's complete oneness with it is day while his possession of it is night. *Veditṛ* rests in his awareness which is equivalent to night while *vetta* becomes introvertive. (76-82)

पुरा विचारयन्पश्चात्सत्तामात्रस्वरूपकः ।
जाग्रद्वेदितृता स्वप्नो वेतृभावः पुरातनः ॥८३॥
परः सुप्तं क्षये रात्रिदिनयोस्तुर्यमद्वयम्।

The *veditṛ* first rests in contemplation and then becomes identified with the object of knowledge. Thus while the state of a *veditṛ* is one of wakefulness, that of a *vetṛ* is one of dreaming on some old stuff. The ultimate state is one of sound sleep where night and day become one. (83-84a)

कदाचिद्वस्तुविश्रान्तिसाम्येनात्मनि चर्वणम् ॥८४॥
वेद्यवेदकसाम्यं तत सा रात्रिदिनतुल्यता ।

That rare state is one of equivalence of day and night when the object and the subject become unified as a result of resting and enjoying the contemplation on the object. (85b-85a)

वेद्ये विश्रान्तिरधिका दिनदैर्घ्याय तत्र तु ॥८५॥
न्यूना स्यात्स्वात्मविश्रान्तिर्विपरीते विपर्ययः ।
स्वात्मौत्सुक्ये प्रबुद्धे हि वेद्यविश्रान्तिरल्पिका ॥८६॥

On prominence in resting in the contemplation, the day becomes longer while on the reversal of the same the night becomes longer as on arousal of self-curiosity, resting in the awareness of the object of knowledge becomes lessened. (85b-86)

इत्थमेव दिवारात्रिन्यूनाधिक्यक्रमं वदेत्।
यथा देहेष्वहोरात्रन्यूनाधिक्यादि नो समम् ॥८७॥
तथा पुरेष्वपीत्येवं तद्विशेषेण नोदितम्।

Thus are explicable the shortening and lengthening of day and night. As it

occurs with regard to the individual, the same is applicable to the universe also and hence that has not been elaborated upon here. (87-88a)

श्रीत्रैयम्बकसन्तानवितताम्बरभास्करः ॥८८॥
दिनरात्रिक्रम मे श्रीशंभुरित्थमपप्रथत् ।

My teacher Śambhunātha, as the sun of the tradition of Tryambaka has taught to me the mystery of night and day like this. (88b-89a)

श्रीसन्तानगुरुस्त्वाह स्थानं बुद्धाप्रबुद्धयोः ॥८९॥
हृद आरभ्य यत्तेन रात्रिन्दिवविभाजनम्।
तदसत्सितपक्षेऽन्तः प्रवेशोल्लासभागिनि ॥९०॥
अबुद्धस्थानमेवैतद्दिनत्वेन कथं भवेत्।
अलं वानेन नेदं वा मम प्राङ्मतमत्सरः ॥९१॥
हेये तु दर्शिते शिष्याः सत्पथैकान्तदर्शिनः ।
व्याख्यातः कृष्णपक्षो यस्तत्र प्राणगतः शशी ॥९२॥
आप्यायनात्मनैकैकां कलां प्रतितिथि त्यजेत्।
द्वादशान्तसमीपे तु यासौ पञ्चदशी तुटिः ॥९३
सामावस्यात्र स क्षीणश्चन्द्रः प्राणार्कमाविशेत्।

That tradition of *Santati* is incorrect in regard to the locus of the enlightened and unenlightened wherein has been decided the division of night and day on the basis of calculation beginning from the heart. How can day be possible where the aspirant becomes introverted in the dark phase of the month and experiences sheer delight? Or, I should rather stop with this deliberation, as I am not envious of any such prior view. Exposure of anything unacceptable turns the attention of students exclusively towards the right path. The dark phase of the month has been explained wherein the moon lies in the *prāṇa* and needs to get rid of one section of her each day. When she reaches close to the twelfth (*dvādaśānta*), that is the fifteenth *tuṭi*, there occurs the climax of the dark half of the month wherein the attenuated moon enters into the sun in the form of *prāṇa*, life-breath. (89-94a)

उक्तं श्रीकामिकायां च नोर्ध्वेऽधः प्रकृतिः परा।

अर्धार्धे क्रमते माया द्विखण्डा शिवरूपिणी ॥९४॥
चन्द्रसूर्यात्मना देहं पूरयेत्प्रविलापयेत्।

It has been observed in the *Kāmikā Śāstra* that the Supreme Nature lies neither upward nor below. She moves the half-way being divided in the form of Śiva. She fills the body in the form of the moon and the sun also dissolves in it. (94-95a)

अमृतं चन्द्ररूपेण द्विधा षोडशधा पुनः ॥९५॥
पिबन्ति च सुराः सर्वे दशपञ्च पराः कलाः।
अमा शेषगुहान्तःस्थामावास्या विश्वतर्पिणी ॥९६॥

All the divinities drink the fifteen as well as above fifteen sections of the moon in a twofold and sixteen-fold manner leaving only the *amā* as the remainder lying in the cave for satiating the world. (95b-96)

एवं कलाः पञ्चदश क्षीयन्ते शशिनः क्रमात् ।
आप्यायिन्यमृताबूपतादात्म्यात्षोडशी न तु ॥९७॥

In this way, the fifteen sections of the moon get attenuated one after the other leaving only the sixteenth immortal in the form of *apas* getting identified with the sun. (97)

तत्र पञ्चदशी यासौ तुटिः प्रक्षीणचन्द्रमाः ।
तदूर्ध्वगं यत्तुव्यर्धं पक्षसंधिः स कीर्तितः ॥९८॥

As regard the fifteenth *tuṭi* in which the moon gets completely attenuated, the upper half of it is known as the factor of unification of the two halves of the month. (98)

तस्माद्विश्रमतुट्यर्धादामावस्यं पुरादलम् ।
परं प्रातिपदं चार्धमिति संधिः स कल्प्यते ॥९९॥

The first half of the sixteenth *tuṭi* is a part of the dark half of the month while the second half is a part of the second half beginning with it. Thus this *tuṭi* represents the joint of the two halves of the month. (99)

तत्र प्रातिपदे तस्मिस्तुट्यर्धार्धे पुरादलम्।
आमावस्यं तिथिच्छेदात्कुर्यात्सूर्यग्रहं विशत् ।।१००।।

In this state of things, when the second half of the *tuṭi* enters into the first one known as related to the dark half of the month, *āmāvāsya*, the juncture needs to be treated as one of solar eclipse. (100)

तत्रार्कमण्डले लीनः शशी स्रवति यन्मधु।
तप्तवात्तत्पिबेदिन्दुसहभूः सिंहिकासुतः ।।१०१।।

As a consequence of the eclipse, the moon gets eclipsed within the sun and trickles her nectar. Being thus heated, *Ketu*, the associate of the moon drinks the nectar. (101)

अर्कः प्रमाणं सोमस्तु मेयं ज्ञानक्रियात्मकौ ।
राहुर्मायाप्रमाता स्यात्तदाच्छादनकोविदः।।१०२।।

The sun is the validator while the moon is the object of validation making them thus the objects of knowledge and action respectively. Thus, the *Rāhu* becomes the *māyā-pramātā*, empirical self governed by delusion. (102)

तत एव तमोरूपो विलापयितुमक्षमः।
तत्संघट्टाद्वयोल्लासो मुख्यो माता विलापकः ।।१०३।।

Being of the form of only coverage, the *Rāhu* is incapable of nullifying the sun. the equanimity which accrues out of the association of the sun, moon and *Rāhu* is really tasted by the real nullifier, the Divine Knower. (103)

अर्केन्दुराहुसंघट्टात् प्रमाण वेद्यवेदको।
अद्वयेन सततस्तेन पुण्य एष महाग्रहः ।।१०४।।

Owing to meeting of the sun, moon and *Rāhu*, representing respectively the canon of validation, the object of knowledge and the knower, the moment becomes non-dualistic and hence highly auspicious. (104)

अमावस्यां विनाप्येष संघट्टश्चेन्महाग्रहः।

यथार्के मेषगे राहावश्विनीस्थेऽश्विनीदिने॥१०५॥

In case such an interaction occurs among these celestial agencies on some date other than *āmāvāsya*, night of the new moon, such as when the sun is in the *Meṣa* (Aries) and the *Rāhu* is in the *Āśvina* (Gemini) and the day also is the *Āśvina*, the occasion become more sanctifying. (105)

आमावास्यं यदा त्वर्धं लीनं प्रातिपदे दले ।
प्रतिपच्च विशुद्धा स्यात्तन्मोक्षो दूरगे विधौ ॥१०६॥

Where the half *tuṭi* of the *āmāvāsya* disappears in the *prātipada* half, first day of the moon, the *prātipada* becomes pure as the eclipse remains remote from the moon. (106)

ग्रासमोक्षान्तरे स्नानध्यानहोमजपादिकम्।
लौकिकालौकिकं भूयःफलं स्यात्पारलौकिकम् ॥१०७॥

The period intervening the beginning and end of eclipse is sacred for bath, meditation, oblation, *japa*, etc., for getting results, worldly, other-worldly and transcendent. (107)

ग्रास्यग्रासकताक्षोभप्रक्षये क्षणमाविशन्।
मोक्षभाग्ध्यानपूजादि कुर्वंश्चन्द्रार्कयोर्ग्रहे ॥१०८॥

No matter eclipse be solar or lunar, if the aspirant were to rise above mental agitation even for a moment and devote himself to meditation and worship, he has the prospect of attaining emancipation. (108)

तिथिच्छेद ऋणं कासो वृद्धिर्निःश्वसनं धनम् ।
अयत्नजं यत्नजं तु रेचनादथ रोधनात् ॥१०९॥

The function of breathing remains continuous irrespective of the fact of the negative or positive division of date, coughing and sneezing voluntarily or involuntarily no matter owing to release or obstruction. (109)

एवं प्राणे विशति चित्सूर्य इन्दुं सुधामयम्।

एकैकध्येन बोधांशु-कलया परिपूरयेत् ।।११०।।
क्रमसंपूरणाशालिशशाङ्कामृतसुन्दराः ।
तुट्यः पञ्चदशैताः स्युस्तिथयः सितपक्षगाः ।।१११।।

In this way, when *prāṇa* as the sun, enters into the moon, as she is dipped in nectar, the aspirant needs to fill the moon gradually with the awareness of each *tuṭi*. Filling up the moon in this way, the fifteen *tuṭis* transform the moon in that of the bright half. (110-111)

अन्त्यायां पूर्णमस्तुट्यां पूर्ववत्पक्षसन्धिता।
इन्दुग्रहश्च प्रतिपत्सन्धौ पूर्वप्रवेशतः ।।११२।।
ऐहिकं ग्रहणं चात्र साधकानां महाफलम् ।
प्राग्वदन्यदयं मासः प्राणचारेऽब्द उच्यते ।।११३।।

In the final *tuṭi* also, there is eclipse of the moon divided into two, as earlier, into that which is related with the dark half of the month and that with the bright one. This time of eclipse is potent with great result for aspirants. As earlier, here, too, the month may be treated in terms of the process of breathing. (112-113)

षट्सु षट्स्वङ्गुलेष्वर्को हृदयान्मकरादिषु ।
तिष्ठन्माघादिकं षट्कं कुर्यात्तच्चोत्तरायणम् ।।११४।।

Each one of the six finger-ends of space between the heart and the nose may be accorded to each movement of the sun in passing from one constellation to the other beginning from *maghā* known as *uttarāyaṇa*, vernal equinox. (114)

संक्रान्तित्रितये वृत्ते भुंक्ते चाष्टादशाङ्गुले।
मेषं प्राप्ते रवौ पुण्यं विषुवत्पारलौकिकम् ।।११५।।

After crossing three constellations, namely, *Makara* (Capricorn), *Kumbha* (Aquarius) and *Mīna* (Pisces), and covering eighteen finger-ends of space on the psychological side, and thus coming to the constellation known as *Meṣa* (Aries), the aspirant arrives at the central day of the year coinciding with the sun which is an occasion of supramental significance. (115)

प्रदेशे तु तुलास्थेऽर्के तदेव विषुवद्भवेत्।
इह सिद्धिप्रदं चैतद्दक्षिणायनगं ततः ॥११६॥

As a consequence of this movement on both levels, namely, astrological and psychic, the aspirant as well as the sun, reaches the jurisdiction of the constellation known as *Tūlā* (Libra), equivalence of which is beneficial as also signals the beginning of the southern equinox. (116)

गर्भता प्रोद्बुभूषिष्यद्भावश्चाथोद्बुभूषुता ।
उद्भविष्यत्त्वमुद्भुतिप्रारम्भोऽप्युद्भवस्थितिः ॥११७॥
जन्म सत्ता परिणतिर्वृद्धिर्ह्रासः क्षयः क्रमात्।
मकरादीनि तेनात्र क्रिया सूते सदृक्फलम् ॥११८॥

Birth of an individual involves the following processes: putting the seed into the womb, desire on the part of the seed to manifest, manifestation, beginning of manifestation, birth, existence, change, growth, decay and destruction one followed by the other while the constellations like *makara*, etc., yield results as per their nature. (117-118)

आमुत्रिके झषः कुम्भो मन्त्रादेः पूर्वसेवने।
चतुष्के किल मीनाद्यमन्तिकं चोत्तरोत्तरम् ॥११९॥
प्रवेशे खलु तत्रैव शान्तिपुष्ट्यादिसुन्दरम् ।
कर्म स्यादैहिकं तच्च दूरदूरफलं क्रमात् ॥१२०॥

For getting results in matters worldly, practice should be started with the *mīna* constellation while with the *kumbha* for success in regard to *mantra*, etc. *Mīna*, *Vṛṣa* (Taurus) and *Siṁha* (Leo) constellations are favourable for *siddhi* of *mantras*. Entrance into these constellations is useful for peace and gaining in strength. (119-120)

निर्गमे दिनवृद्धिः स्याद्विपरीते विपर्ययः।
वर्षेऽस्मिंस्तिथयः पञ्च प्रत्यङ्गुलमिति क्रमः ॥१२१॥
तत्राप्यहोरात्रविधिरिति सर्वं हि पूर्ववत् ।

Span of the day goes on getting enlarged with the advent of vernal equinox and that of the night with the reversal of it. In this entire span, five dates accord with each finger-end. In the same process falls also the alternation of day and night, as explained earlier. (121-122a)

प्राणीये वर्ष एतस्मिन्कार्तिकादिषु दक्षतः ॥१२२॥
पितामहान्तं रुद्राः स्युर्द्वादशाग्रेऽत्र भाविनः।

In this measurement of the span of year in terms of breaths beginning from the *Kārtika* and ending with *Āśvina*, alternate also the Rudra numbering twelve and beginning with Dakṣa. (122b-123a)

प्राणे वर्षोदयः प्रोक्तो द्वादशाब्दोदयोऽधुना ॥१२३॥
खरसास्तिथ्य एकस्मिन्नेकस्मिन्नङ्गुले क्रमात्।
द्वादशाब्दोदये ते च चैत्राद्या द्वादशोदिताः ॥१२४॥

In relationship to breath is now going to be explained the duration of twelve years. In this calculation, sixty days and nights are accommodated within one finger-end and in course of time of twelve years come the months, *Caitra* etc. twelve times each. (123b-124)

चैत्रे मन्त्रोदितिः सोऽपि तालुन्युक्तोऽधुना पुनः।
हृदि चैत्रोदितिस्तेन तत्र मन्त्रोदयोऽपि हि ॥१२५॥

Ascendancy of the month of *Caitra* is in the palate. The ascendancy shifts to the heart at the end of twelve years. There also lies the ascendancy of the *mantra*. (125)

प्रत्यङ्गुलं तिथीनां तु त्रिशते परिकल्पिते ।
सपञ्चांशाङ्गुलेऽब्दः स्यात्प्राणे षष्ट्यब्दता पुनः ॥१२६॥

Each finger-end encompasses three hundred dates; one finger-end and a fifth of the same cover a year while one movement of *prāṇa* and *apāna* each get encompassed sixty years. (126)

शतानि षट् सहस्राणि चैकविंशतिरित्ययम् ।

विभागः प्राणगः षष्टिवर्षाहोरात्र उच्यते ॥१२७॥

An individual breathes twenty-one thousand six hundred times during a day and night. Exactly the same is the number of days and nights combined in the span of sixty years. (127)

प्रहराहर्निशामासऋत्वब्दरविषष्टिगः
यश्छेदस्तत्र यः सन्धिः स पुण्यो ध्यानपूजने ॥१२८॥

The division of time into states, day and night, month, season, year, twelve years and sixty years and the consequent ends and starts during those divisions are sacred for the purpose of meditation and worship. (128)

इति प्राणोदये योऽयं कालः शक्त्येकविग्रहः ।
विश्वात्मान्तः स्थितस्तस्य बाह्ये रूपं निरूप्यते ॥१२९॥

The analysis of time that has been presented here particularly in relationship to the process of breathing, that indeed, is a throb of the Force indwelling the Universal Being and manifesting outside as such. (129)

षट् प्राणाश्चषकस्तेषां षष्टिर्नाली च तास्तथा ।
तिथिस्तत्त्रिंशता मासस्ते द्वादश तु वत्सरः ॥१३०॥
अब्दं पित्र्यस्त्वहोरात्र उदक्दक्षिणतोऽयनात्।
पितृणां यत्स्वमानेन वर्षं तद्दिव्यमुच्यते ॥१३१॥
षष्ट्यधिकं च त्रिशतं वर्षाणामत्र मानुषम्।

Six breaths form a *caṣaka*, cup, while sixty *caṣakas* form a *nāli*, a period of twenty-four minutes, thirty *tithis* form a month while twelve months a year. The equinoxes form the day and night of the Fathers, *pitṛs*. A year is divine from the measurement of the Fathers while three hundred and sixty human years form a divine year. (130-132a)

तच्च द्वादशभिर्हत्वा माससंख्यात्र लभ्यते ॥१३२॥
तां पुनस्त्रिंशता हत्वाहोरात्रकल्पना वदेत् ।

हत्वा तां चैकविंशत्या सहस्रैः षट्शतेन च ॥१३३॥
प्राणसंख्यां वदेत्तत्र षष्ट्याद्यब्दोदयं पुनः ।

The number of days in a human year, i.e., 360, when divided by twelve, yields the number of months in a year. The same 360 being divided by 30, yields the number of days and nights of gods and Fathers. The number of breaths, 21,600, when divided by the number of days in a human year, yields 60 years of gods and Fathers. (132b-134a)

उक्तं च गुरुभिः श्रीमद्रौरवादिस्ववृत्तिषु ॥१३४॥

This has been stated by my revered teacher as well as by Tantras like *Raurava*, etc. (134b)

देवानां यदहोरात्रं मानुषाणां स हायनः ।
शतत्रयेण षष्ठ्या च नृणां विबुधवत्सरः ॥१३५॥

The length of the divine day and night is the same as that of a human year, that is, 360 days. (135)

श्रीमत्स्वच्छन्दशास्त्रे च तदेव मतमीक्ष्यते ।
पितॄणां तदहोरात्रमित्युपक्रम्य पृष्ठतः ॥१३६॥
एवं दैवस्त्वहोरात्र इति ह्यैक्योपसंहृतिः।

The same view has been reviewed in the *Svacchanda Tantra* under the background that what is the extent of a human year is the extent of a divine day and night. (136-137a)

तेन ये गुरवः श्रीमत्स्वच्छन्दोक्तिद्वयादितः ॥१३७॥
पित्र्यं वर्षं दिव्यदिनमूचुर्भ्रान्ता हि ते मुधा।

Being so, those teachers have gone off the point who claim that a Fathers' year is equivalent to a day of gods. (137b-138a)

दिव्यार्काब्दसहस्राणि युगेषु चतुरादितः ॥१३८॥

एकैकहान्या तावदद्भिः शतैस्तेष्वष्ट संधयः।
चतुर्युगैकसप्तत्या मन्वन्तस्ते चतुर्दश ।।१३९।।
ब्रह्मणोऽहस्तत्र चेन्द्राः क्रमाद्यान्ति चतुर्दश।

Out of the total time of twelve thousand of divine years divided into four *yugas*, *kṛta yuga* extends for four thousand years, *tretā* for three thousand years, *dvāpara* for two thousand years, and *kali* for one thousand years. There are eight *sandhis*, joints, in this duration. Seventy-one *caturyugas*, group of four *yugas*, for a *Manvantara*, period of a Manu. This is the period of a day of Brahman during which Indras come and go numbering fourteen. (138b-140a)

ब्रह्माहोऽन्ते कालवह्नेर्ज्वाला योजनलक्षिणी ।।१४०।।
दग्ध्वा लोकत्रयं धूमात्त्वन्यत्प्रस्वापयेत्त्रयम् ।

At the end of Brahman's day, the flame of fire of time rising up to a *yojana* burns down the three worlds and stupefies the other triad of world by means of its smoke. (140b-141a)

निरयेभ्यः पुरा कालवह्नेर्व्यक्तिर्यतस्ततः ।।१४१।।
विभुरधःस्थितोऽपीश इति श्रीरोरवं मतम्।

The fire of time exists from a time prior to the emergence of the *Nirayas*. According to *Raurava*, the Creator being all-pervading, though lying downward (exerts His influence everywhere). (141b-142a)

ब्रह्मनिःश्वासनिर्धूते भस्मनि स्वेदवारिणा ।।१४२।।
तदीयेनाप्लुतं विश्वं तिष्ठेत्तावन्निशागमे ।

The ash of the fire of consumption being blown all around by the breath of Brahman and being made wet by the rain of His sweat keeps the world muddy until the end of the Night. (142b-143a)

तस्मिन्नशिवधौ सर्वे पुद्गलाः सूक्ष्मदेहगाः ।।१४३।।
अग्निवेगेरिता लोके जने स्युर्लयकेवलाः।

कूष्माण्डहाटकाद्यास्तु क्रीडन्ति महदालये ।।१४४।।

During that period of Night all life-essences, known as *pudgala*, enter into subtle bodies and being mobilised by the heat of the fire move amidst people as *laya-kevalins* while Rudras like *Kūṣmāṇḍa* and *Hāṭaka*, etc., play in the upper world known as *mahaḥ*. (143b-144)

निशाक्षये पुनः सृष्टिं कुरुते तामसादितः ।
स्वकवर्षशतान्तेऽस्य क्षयस्तद्वैष्णवं दिनम् ।।१४५।।
रात्रिश्च तावतीत्येवं विष्णुरुद्रशताभिधाः।
क्रमात्स्वस्वशतान्तेषु नश्यन्त्यत्राण्डलोपतः ।।१४६।।

At the end of the Night, Brahman creates the world again beginning with the dominance of the *tamo-guṇa*. At the end of His period of one hundred years, that Creation comes to an end coinciding with the advent of the day of Viṣṇu. The same is the duration of Viṣṇu's night. One hundred years of Viṣṇu form one day of Rudra. The same is the duration of Rudra's night. At the end of their respective hundred years' time, they go on dying out culminating eventually in the disappearance of the Egg of Creation. (145-146)

अबाद्यव्यक्ततत्त्वान्तेष्वित्थं वर्षशतं क्रमात् ।
दिनरात्रिविभागः स्यात् स्वस्वायुःशतमानतः ।।१४७।।

The same principle of hundred years' duration applies to *apas* and other unmanifest essences. Kindred is the case with the division of day and night in regard to them as per their measurement of hundred years. (147)

ब्रह्मणः प्रलयोल्लाससहस्रैस्तु रसाग्निाभिः।
अव्यक्तस्थेषु रुद्रेषु दिनं रात्रिश्च तावती ।।१४८।।

Brahmā's dissolution and manifestation extend for thirty-six thousand years. The same is the duration of Rudra's day and night each. (148)

तदा श्रीकण्ठ एव स्यात्साक्षात्संहारकृत्प्रभुः।
सर्वे रुद्रास्तथा मूले मायागर्भाधिकारिणः ।।१४९।।

अव्यक्ताख्ये ह्यविरिञ्चाच्छ्रीकण्ठेन सहासते।

On that occasion, only Śiva must be there as the Lord of dissolution directly while all the Rudras must be serving as only authorities at the root under the power of *māyā*. Beginning from Brahmā, all of them lie unmanifest there in the company of Śiva. (149-150a)

निवृत्ताधःस्थकर्मा हि ब्रह्मा तत्राधरे धियः ।।१५०।।
न भोक्ता ज्ञोऽधिकारे तु वृत्त एव शिवीभवेत्।
स एषोऽवान्तरलयस्तत्क्षये सृष्टिरुच्यते ।।१५१।।

Having retired from all His duties, Brahmā remains there in that lower world below the intellect bereft of both enjoyment and knowledge, otherwise He would have become one with Śiva. This is another form of dissolution at the end of which there is the provision for another creation. (150b-151)

सांख्यवेदादिसंसिद्धाञ्छ्रीकण्ठस्तदहर्मुखे।
सृजत्मेव पुनस्तेन न सम्यङ्मुक्तिरीदृशी ।।१५२।।

At the advent of that creation, Śiva creates again those who in view of the Sāṅkhya, Veda, etc. have attained final emancipation which, however, is not so in the proper sense of the term. (152)

प्रधाने यदहोरात्रं तज्जं वर्षशतं विभोः ।
श्रीकण्ठस्यायुरेतच्च दिनं कञ्चुकवासिनाम् ।।१५३।।

Measured by day and night lived in *Pradhāna*, the life of Śrīkaṇṭha extends for one hundred years. The same is the extent of the life of those who attained the state of dissolution in Nature. (153)

तत्क्रमान्नियतिः कालो रागो विद्या कलेत्यमी।
यान्त्यन्योन्यं लयं तेषामायुर्गाहनिकं दिनम् ।।१५४।।

Accordingly, *niyati*, *kāla*, *rāga*, *vidyā* and *kalā* get dissolved into their next ones. Those would be the extent of their lives of as many days. (154)

तद्दिनप्रक्षये विश्वं मायायां प्रविलीयते ।
क्षीणायां निशि तावत्यां गहनेशः सृजेत्पुनः ॥१५५॥

At the end of that day, the universe would dissolve into *māyā*. With the end of the night of the same duration, Lord Gahaneśa may create the world again. (155)

एवमव्यक्तकालं तु परार्धैर्दशभिर्जहि।
मायाहस्तावती रात्रिर्भवेत्प्रलय एष सः ॥१५६॥

Lapse of the same duration of unmanifested time as multiplied by ten *parārdhas*. That would be the day of *māyā* and the same would be the extent of its night amounting to dissolution. (156)

मायाकालं परार्धानां गुणयित्वा शतेन तु।
ऐश्वरो दिवसो नादः प्राणात्मात्र सृजेज्जगत् ॥१५७॥

Multiply the period of *māyā* by one hundred *parārdhas* and that would be the extent of the day of Īśvara. During the day of Īśvara, *nāda*, sound, as the essence of *prāṇa*, life-force, creates the world. (157)

तावती चैश्वरी रात्रिर्यत्र प्राणः प्रशाम्यति।
प्राणगर्भस्थमप्यत्र विश्वं सौषुम्नवर्त्मना ॥१५८॥

That is the duration of Īśvara's night where *prāṇa* bcomes silent. The world lying in the womb of the *prāṇa* also gets interiorised along the path of *suṣumnā*. (158)

प्राणे ब्रह्मविले शान्ते संविद्याप्यवशिष्यते ।
अंशांशिकातोऽप्येतस्याः सूक्ष्मसूक्ष्मतरो लयः ॥१५९॥

With the silence of the *prāṇa* in the *suṣumnā*, consciousness, *saṁvidyā*, remains there, which also, however, goes on getting subtlised in parts amounting to its complete dissolution. (159)

गुणयित्वैश्वरं कालं परार्धानां शतेन तु।

सदाशिवं दिनं रात्रिर्महाप्रलय एव च ।।१६०।।

By multiplying the period of Īśvara by one hundred *parārdhas* is obtained the day and the night of Sadāśiva as the ultimate state of dissolution. (160)

सदाशिवः स्वकालान्ते बिन्द्वर्धेन्दुनिरोधिकाः।
आक्रम्य नादे लीयेत गृहीत्वा सचराचरम् ।।१६१।।

Sadāśiva, at the end of His period crossing over the *bindu*, the *ardhendu* and *nirodhinī* dissolves Himself, along with the entire mobile and immobile creation, into the *nāda*, sound. (161)

नादो नादान्तवृत्त्या तु भित्त्वा ब्रह्मबिलं हठात्।
शक्तितत्त्वे लयं याति निजकालपरिक्षये ।।१६२।।

As regard sound, it, too, having pierced forcibly through the hold of Brahmā, dissolves itself into Śakti, at the end of its period of existence. (162)

एतावच्छक्तितत्त्वे तु विज्ञेयं खल्वहर्निशम्।
शक्तिः स्वकालविलये व्यापिन्यां लोयते पुनः ।।१६३।।

So far needs to be understood the continuation of the concepts of day and night as obtaining in Śakti, which, too, however, dissolves in an entity known as *vyāpinī*, pervasive, at the end of its period. (163)

व्यापिन्यां तद्दिवारात्रं लीयते साप्यनाश्रिते।
परार्धकोट्या हत्वापि शक्तिकालमनाश्रिते ।।१६४।।

Day and night get dissolved into the *vyāpinī* while the *vyāpinī* itself gets dissolved into the *anāśrita*. By multiplying the period of Śakti by means of a *parārdha*, we get the extent of the day of the *anāśrita*. (164)

दिनं रात्रिश्च तत्काले परार्धगुणितेऽपि च।
सोऽपि याति लयं साम्यसंज्ञे सामनसे पदे ।।१६५।।

Day and night get dissolved into the immediacy multiplied even by a *parārdha*. The immediacy also gets dissolved into the equipoise known as *sāmya*. (165)

स कालः साम्यसंज्ञः स्यान्नित्योऽकल्यः कलात्मकः।
यत्तत्सामनसं रूपं तत्साम्यं ब्रह्म विश्वगम् ॥१६६॥

The period of *sāmya* is eternal, incalculable and artistic in its form. What is equipoise is the equivalence of Brahman which is all-pervading. (166)

अतः सामनसात्कालान्निमेषोन्मेषमात्रतः।
तृट्यादिकं परार्धान्तं सूते सैवात्र निष्ठितम् ॥१६७॥

It is the power of equipoise which out of its equivalence creates *unmeṣa*, *nimeṣa* and *tuṭi*, up to *parārdha* remaining subsistent within them all the while. (167)

दशशतसहस्रमयुतं लक्षनियुतकोटि सार्बुदं वृन्दम्।
खर्वनिखर्वे शंखाब्जजलधिमध्यान्तमथ परार्धं च ॥१६८॥
इत्येकस्मात्प्रभृति हि दशधा दशधा क्रमेण कलयित्वा।
एकादिपरार्धान्तेष्वष्टादशसु स्थितिं ब्रूयात् ॥१६९॥

Ten, hundred, thousand, ten thousand, lakh, ten lakh, crore, ten crore, arbud, ten *arbud* (= *vrinda*), *kharva*, ten *kharva*, *nikharva* (*śaṅkha*), *kamala*, *samudra*, *madhya, anta* and *parārdha*. These numberals beginning from one and ending with *parārdha* are arrived at through multiplication of the earlier one by ten at each of the eighteen steps mentioned here. (168-169)

चत्वारः एते प्रलया मुख्याः सर्वाश्च तत्कलाः।
भूमूलनैशशक्तिस्थास्तदेवाण्डचतुष्टयम् ॥१७०॥

Main dissolutions are four, namely, *Bhauma*, *Prakṛti*, *Māyā* and *Śakti* while creations are their parts, *kalā*. The creational Eggs also are four and are related to the *Bhū*, *Prakṛti*, *Māyā* and *Śakti*. (170)

कालाग्निर्भुवि संहर्ता मायान्ते कालतत्त्वराट्।
श्रीकण्ठो मूल एकत्र सृष्टिसंहारकारकः ॥१७१॥

तल्लयो वान्तरस्तस्मादेकः सृष्टिलयेशिता।
श्रीमानघोरः शक्त्यन्ते संहर्ता सृष्टिकृच्च सः ॥१७२॥

The fire of time, *kālāgni*, serves as the agent of dissolution on the level of the first three Creational Eggs while Śiva is the root cause of both creation and dissolution on all the planes. He alone is the cause of both dissolution and creation. As He creates as also dissolves the world over and above Śakti, He is known as Aghora. (171-172)

तत्सृष्टौ सृष्टिसंहारा निःसंख्या जगतां यतः।
अन्तर्भूतास्ततः शाक्ती महासृष्टिरुदाहृता ॥१७३॥

It is within the ambit of His creation that creations and dissolutions of all sorts remain taking place innumerably. All other agents of creation, such as Brahmā, Viṣṇu and Rudras are subservient to Him. All this creational task is carried out by the Śakti and is characterised as *Mahāsṛṣti*, the great creation. (173)

लये ब्रह्मा हरी रुद्रशतान्यष्टकपञ्चकम् ।
इत्येन्योन्यं क्रमाद्यन्ति लयं मायान्तकेऽध्वनि ॥१७४॥
मायातत्त्वलये त्वेते प्रयान्ति परमं पदम् ।

In the state of dissolution Brahmā, Viṣṇu and hundred and forty Rudras get dissolved into one another and rest at the end of the path of *māyā*. Following the dissolution of the *Māyā* also, they attain the highest state. (174-175a)

मायोर्ध्वे ये सिताध्वस्थास्तेषां परशिवे लयः ॥१७५॥
तत्राप्यौपाधिकाद्भेदाल्लये भेदं परे बिदुः ।

Beyond the ambit of *Māyā*, those who are travellers of the Pure Path, *śuddha adhvā*, get dissolved in Śiva. In view of some other savants, some difference from person to person subsists here, too, due to the difference of superimpositions. (175b-176a)

एवं तात्त्वेश्वरे वर्गे लीने सृष्टौ पुनः परे ॥१७६॥
तत्साधकः शिवेष्टा वा तत्स्थानमधिशेरते ।

Thus there emerge two orders of beings to control the next creation. One is the class of those beings who had got dissolved as controllers of the previous creation while the other is that of the kinds of beings who had been devotees of Śiva and favourites of Him. (176b-177a)

ब्राह्मी नाम परस्यैव शक्तिस्तां यत्र पातयेत् ।।१७७।।
स ब्रह्मा विष्णुरुद्राद्या वैष्णव्यादेरतः क्रमात्।

Brahmī is the force of the Supreme Being. On whomsoever He makes that force to fall, who begins to be regarded as Brahmā, Viṣṇu and Rudra, etc. The fall of the force is the cause of their denomination like this. (177b-178a)

NOTE:

Three forces of the Supreme Being that give rise to Brahmā, Viṣṇu and Rudra are Brahmī, Vaiṣṇavī and Raudrī respectively. (See *Svacchanda Tantra*, 11.267)

शक्तिमन्तं विहायान्यं शक्तिः किं याति नेदृशम ।।१७८।।
छादितप्रथिताशेष-शक्तिरेकः शिवस्तथा।

Since there is no instance of any force leaving its possessor and moving to anyone else, Śiva remains as the only God whom the force in its entirety envelopes and promotes. (178b-179a)

एवं विसृष्टिप्रलयाः प्राण एकत्र निष्ठिताः ।।१७९।।
सोऽपि संविदि संविच्च चिन्मात्रे ज्ञेयवर्जिते।
चिन्मात्रमेव देवो च सा परा परमेश्वरी ।।१८०।।
अष्टात्रिंशं च तत्तत्त्वं हृदयं तत्परापरम्।

Thus, it is the fact that creations and dissolutions take place together on *prāṇa* as their base. The *prāṇa* in itself is based on understanding while the understanding has its base in sheer consciousness bereft of its object. The Supreme Being and the Supreme Goddess all are pure consciousness. All thirty-eight constituent principles of creation are consciousness. Heart is the centre of understanding all about consciousness, the lower as well as the higher. (179-181a)

तेन संवित्त्वमेवैतत्स्पन्दमानं स्वभावतः ।।१८१।।
लयोदया इति प्राणे षष्ट्यब्दोदयकीर्तनम्।

Thus, whatever is happening naturally in the form of dissolution as well as emergence is sheer throb in its recurrence of sixty years of circle on the base of *prāṇa* itself. (181b-182a)

इच्छामात्रप्रतिष्ठेयं क्रियावैचित्र्यचर्चना ।।१८२।।
कालशक्तिस्ततो बाह्ये नैतस्या नियतं वपुः।

However, curious an event, it occurs in keeping with the desire of the Lord. The force and operation of time are the outward manifestations of His desire which has no definite body of its own. (182b-183a)

स्वप्नस्वप्ने तथा स्वप्ने सुप्ते संकल्पगोचरे ।।१८३।।
समाधौ विश्वसंहारसृष्टिक्रमविवेचने।
मितोऽपि किल कालांशो विततत्वेन भासते ।।१८४।।
प्रमात्रभेदे भेदेऽथ चित्रो विततिमाप्यसौ।

Even a fraction of calculated time appears in dream within a dream as also in the state of sleep to the power of imagination as also in the state of *samādhi* as of the dimension of creation and dissolution of the universe. This kind of experience is common to all irrespective of variation in the subject. (183b-185a)

एवं प्राणे यथा कालः क्रियावैचित्र्यशक्तिजः ।।१८५।।
तथापानेऽपि हृदयान्शूलपीठविसर्पिणि।

As the practitioner experiences in regard to the movement of the *prāṇa*, even so he realises in regard to the movement of the *apāna* from the heart up to the *mūlādhāra cakra*. (185b-186a)

मूलाभिधमहापीठसङ्कोचप्रविकासयोः ।।१८६।।
ब्रह्माद्यनाश्रितान्तानां चिनुते सृष्टिसंहृती।

Via contraction and expansion of the *mūlādhāra cakra*, characterised as

mahāpīṭha, in his movement from that *cakra* up to the *ājñā*, he experiences the processes of creation and dissolution taking place from Brahmā up to the *Anāśrita*. (186b-187a)

शश्वद्यद्यप्यपानोऽयमित्थं वहति किंत्वसौ ॥१८७॥
अवेद्ययत्नो यत्नेन योगिभिः समुपास्यते।

Though the *apāna* also remains active like the *prāṇa* throughout effortlessly, it gets transformed to this kind of worshippable state by yogins through the application of effort. (187b-188a)

हृत्कन्दानन्दसंकोचविकासद्वादशान्तगा ॥१८८॥
ब्रह्मादयोऽनाश्रितान्ताः सेव्यन्तेऽत्र सुयोगिभिः।

In the process of contraction and expansion going on continuously in the heart, *kanda*, the *mūlādhāra* and the *dvādaśānta*, well established yogins experience everything relating up to the *anāśrita* beginning from divine agents like Brahmā, etc. (188b-189a)

एते च परमेशानशक्तित्वाद्विश्ववर्तिनः ॥१८९॥
देहमप्यश्नुवानास्तत्कारणानीति कामिके॥

Operation of these divine agencies is universal on account of these being agents of the force of the Supreme Being. Though enjoying their subsistence in the individual bodies, they, according to the *Kāmika Śāstra*, serve as their cause also. (189b-190a)

बाल्ययौवनवृद्धत्वनिधनेषु पुनर्भवे ॥१९०॥
मुक्तौ च देहे ब्रह्माद्याः षडधिष्ठानकारिणः।

Brahmā, etc., dwell in their six respective places in the individual's body determining as authorities the states of childhood, youth, old age, death, rebirth and emancipation. (190b-191a)

तस्यान्ते तु परा देवी यत्र युक्तो न जायते ॥१९१॥
अनेन ज्ञातमात्रेण दीक्षानुग्रहकृद्भवेत्।

At the end of the *Anāśrita*, is the abode of the Supreme Goddess. Having got associated with Her, the aspirant becomes free of the ordeal of rebirth bearing out the significance of the initiation into this tradition. (191b-192a)

समस्तकारणोल्लासपदे सुविदिते यतः ॥१९२॥
अकारणं शिवं विन्देद्यत्तद्विश्वस्य कारणम्।

This is so on account of the truth that as a result of very well comprehension of the entire process of expansion and destruction along with their causes, the aspirant becomes entitled to attain Śiva automatically as the cause of the universe. (192b-193a)

अधोवक्त्रं त्विदं द्वैतकलङ्कैकान्तशातनम् ॥१९३॥
क्षीयते तदुपासायां येनोर्ध्वाधरडम्बरः।

Kanda, as the source of all nerves, is the lower mouth, *adho-vaktra* of the human constitution. It is also known as *yoginī vaktra*. Comprehension of it annuls all the blemish of dualism. Worship of it also results in the annulment of the entire discrimination of the higher and the lower. (193b-194a)

अत्रापानोदये प्राग्वत्षष्ट्यब्दोदययोजनाम् ॥१९४॥
यावत्कुर्वीत तृट्यादेर्युक्ताङ्गुलविभागतः।

Elevation of *apāna* from this point requires a project of sixty years of yogic practice proceeding along use of *tuti*, *caṣaka* and finger-end before reaching the state of *pūrṇa-māsī*. (194b-195a)

एवं समानेऽपि विधिः स हि हार्दीषु नाडिषु ॥१९५॥
संचरन्सर्वतोदिक्कं दशधैव विभाव्यते।

The same is the case of the *samāna vāyu*, breath known as *samāna*. That is a nerve related with the heart. It moves all over the body branching out into ten. (195b-196a)

दशमुख्या महानाडीः पूरयन्नेष तद्गताः॥१९६॥
नाड्यन्तराश्रिता नाडीः क्रामन्देहे समस्थितिः।

Ten are the main nerves in the human body which all are filled with this *samāna vāyu*. There are many more nerves subservient to these flowing along which this *vāyu* maintains the balance of the body. (196b-197a)

अष्टासु दिग्दलेष्वेष क्रामंस्तद्दिक्पतेः क्रमात् ।।१९७।।
चेष्टितान्यनुकुर्वाणो रौद्रः सौम्यश्च भासते।

Moving along the nerves, this *vāyu* takes rounds in all eight directions and comes into contact with their divine controllers such as Indra, Agni, Yama, Nirṛti, Varuṇa, Kubera, etc., and gets impregnated with emotions corresponding to their natures, terrible, mild, etc. (197b-198a)

स एव नाडीत्रितये वामदक्षिणमध्यगे ।।१९८।।
इन्द्वर्काग्निमये मुख्ये चरंस्तिष्ठत्यहर्निशम्।

It is the same *vāyu* which moves along the triad of nerves running on the left, right and in the middle of the two and related respectively to the moon, sun and Agni. It remains moving along these nerves day and night. (198b-199a)

सार्धनालीद्वयं प्राणशतानि नव यत्स्थितम् ।।१९९।।
तावद्वहन्नहोरात्रं चतुर्विंशतिधा चरेत्।

Running at the rate of nine hundred times during each two and a half *gharī*, the air passes via the nose all the twenty-four hours of the day and night. (199b-200a)

विषुवद्वासरे प्रातः सांशां नालीं स मध्यगः ।।२००।।
वामेतरोदक्सव्यान्यैर्यावत्संक्रान्तिपञ्चकम्।
एवं क्षीणासु पादोनचतुर्दशसु नालिषु ।।२०१।।
मध्याह्ने दक्षविषुवन्नवप्राणशतीं वहेत्।
दक्षोदगन्योदग्दक्षैः पुनः संक्रान्तिपञ्चकम् ।।२०२।।
नवासुशतमेकैकं ततो विषुवदुत्तरम्।
पञ्चके पञ्चकेऽतीते संक्रान्तेर्विषुवद्बहिः ।।२०३।।
यद्वत्तथान्तः सङ्क्रान्तिर्नवप्राणशतानि सा।

On the equinoctrical day on the left, right, upward, etc., in all there occur five *saṅkrāntis* along with one divided between the morning and the evening. Thus at the expiry of 13 ¾ *nālīs*, at the time of the meridian via the right and equinoctrical one should breathe nine hundred times and pass on to another group of five *saṅkrāntis* via the right, upward, another right. After each nine hundreds of breaths followed by the equinoctrical and lapse of five *saṅkrāntis*, comes another *saṅkrānti* and course of nine hundred breaths. (200b-204a)

एवं रात्रावपीत्येवं विषुद्दिवसात्समात् ।।२०४।।
आरभ्याहर्निशावृद्धिह्रासरसङ्क्रान्तिगोऽप्यसौ।
रात्र्यन्तदिनपूर्वांशौ मध्याह्नौ दिवसक्षयः।।२०५।।
स शर्वर्युदयो मध्यमुदक्तो विषुतेदृशी।

As is the case with the equinoctial day, so it is with the equinoctial night. In both the cases day and night respectively begin with lengthening and end with getting shortened. The equinoctrical points in the span of day and night are end of the night, first part of the day, meridian, end of the day, beginning and mid of the night. (204b-206a)

व्याप्तौ विषेर्यतो वृत्तिः साम्यं च व्याप्तिरुच्यते ।।२०६।।
तदर्हति च यः कालो विषुवत्तदिहोदितः।

The word *viṣuvat* is formed out of the root *viṣ*, to pervade, while pervasion amounts to equivalence. The point of equivalence in time is known as *viṣuvat*. (206b-207a)

विषुवत्प्रभृति ह्रासवृद्धो ये दिनरात्रिगे ।।२०७।।
तत्क्रमेणैव संक्रान्तिह्रासवृद्धो दिवानिशोः।

Shortening and lengthening in length of day and night beginning from the day of equivalence and the reversal of the same on the next time (are processes of regular yearly occurrence). (207b-208a)

इत्थं समानरुतो वर्षद्वयविकल्पनम् ।।२०८।।
चार एकत्र नह्यत्र श्वासप्रश्वासचर्चनम्।

This is the way the *samāna vāyu* acts during the period of any two years in its movement. There is no mention of the movement of the *prāṇa* and *apāna* in this context. (208b-209a)

समानेऽपि तुटेः पूर्वं यावत्षष्ट्यब्दगोचरम् ।।२०९।।
कालसंख्या सुसूक्ष्मैकचारगा गण्यते बुधैः।

In regard to the *samāna vāyu* also sixty-yearly calculations have already been done in terms of *tutī*. This calculation may be brought to further subtlety by the wise. (209b-210a)

संध्यापूर्वाह्णामध्याह्नमध्यरात्रादि यत्किल ।।२१०।।
अन्त:संक्रान्तिगं ग्राह्यं तन्मुख्यं तत्फलोदितेः।

Evening, first point of the day, meridian and midnight, etc., may be used as *saṅkrāntis* depending on the results. (210b-211a)

उक्तः समानगः काल उदाने तु निरूप्यते ।।२११।।

I have finished deliberation on the *samāna vāyu*. Now is beginning deliberation on the *udāna*. (211b)

प्राणव्याप्तौ तदुक्तं तदुदानेऽप्यत्र केवलम्।
नासाशक्त्यन्तयोः स्थाने ब्रह्मरन्ध्रोर्ध्वधामनी ।।२१२।।

Whatever has been said in regard to the pervasion of the *prāṇa*, the same applies to the *udāna* also except for the fact that the jurisdiction of the *udāna* extends from the nose up to the centre of Śakti in the higher region of the *Brahmarandhra*. (212)

तेनोदानेऽत्र हृदयान्मूर्धन्यद्वादशान्तगम्।
तुट्यादिषष्टिवर्षान्तं विश्वं कालं विचारयेत् ।।२१३।।

Thus, the area of operation of the *udāna vāyu* extends from the heart up to the twelve finger-ends point in the head. It extends from a *tuṭi* up to sixty years. (213)

व्याने तु विश्वात्ममये व्यापके क्रमवर्जिते।
सूक्ष्मसूक्ष्मोच्छद्रूपमात्रः कालो व्यवस्थितः ।।२१४।।

The *vyāna vāyu* is universally pervasive and bereft of order. There are only minute and still minuter throbs of time in it. (214)

सृष्टिः प्रविलयः स्थेमा संहारोऽनुग्रहो यतः।
क्रमात्प्राणदिके काले तं त तत्राश्रयेत्ततः ।।२१५।।

In the five kinds of breath in the body, namely, *prāṇa*, *apāna*, *samāna*, *udāna* and *vyāna*, also the same processes of creation, sustenance, dissolution, concealment and revelation are traceable in the same order. (215)

प्राणचारेऽत्र यो वर्णपदमन्त्रोदयः स्थितः।
यत्नजोऽयत्नजः सूक्ष्मः परः स्थूलः स कथ्यते ।।२१६।।

In course of movement of breath arise letter, word and *mantra*. This happens with effort and without effort. They are of three qualities, subtle, transcendent and gross. (216)

एको नादात्मको वर्णः सर्ववर्णाविभागवान्।
सोऽनस्तमितरूपत्वादनाहत इहोदितः ।।२१७।।

Sound is only one. It serves as the basic stuff of all the letters implicit in it. Never does it become silent. Therefore, it is known as unstruck and ever-manifest. (217)

स तु भैरवसद्भावो मातृसद्भाव एष सः।
परा सैकाक्षरा देवी यत्र लीनं चराचरम् ।।२१८।।

There is presence of Bhairava in it. The *Mātṛkā Śakti* also is present in it. She, indeed, is the monosyllabic goddess wherein lies implicit the entire world, mobile as well as immobile. (218)

ह्रस्वार्णत्रयमेकैकं रव्यङ्गुलमथेतरत् ।
प्रवेश इति षड्वर्णाः सूर्येन्दुपथगाः क्रमात् ।।२१९।।

Short vowels are three, namely, *a*, *i* and *u*. Each one of these is of the length of twelve finger-ends. They are solar. Combination of them with themselves each results in their lengthening, resulting thus in six letters. These are lunar. (219)

इकारोकारयोरादिसन्धौ संध्यक्षरद्वयम् ।
एओ इति प्रवेशे तु ऐऔ इति द्वयं विदुः ॥२२०॥

Combination of *a* with *i* and *u* results primarily in *e* and *o* and again with the latter in *ai* and *au*. (220)

षण्ठार्णानि प्रवेशे तु द्वादशान्तललाटयोः।
गले हृदि च विन्द्वर्णविसर्गौ परितः स्थितौ ॥२२१॥

Ṛ and *ḷ* are impregnated by *i* which being taken away from them, renders them ineffective. Reaching this state, they are pronounced from the *dvādaśānta* and the forehead, throat and heart and assume the form of *bindu*, point and *visarga*, dismissal. (221)

कादिपञ्चकमाद्यस्य वर्णस्यान्तः सदोदितम् ।
एवं सस्थानवर्णानामन्तः सा सार्णसन्ततिः ॥२२२॥

The place of pronunciation of the *k*-group of letters in the vocal organ is the same as that of the initial one, that is, *a*. As such, they remain always manifest. So is the case with the *c*-group as being pronounced from the same place as *i*. (222)

हृद्येष प्राणरूपस्तु सकारो जीवनात्मकः।
विन्दु प्रकाशो हार्णश्च पूरणात्मतया स्थितः ॥२२३॥

Though the place of pronunciation of the sounds *s* is the teeth, yet this sound being of the form of life, whose place is the heart, it arises from the heart while *h* pervades all in the form of light. (223)

उक्तः परोऽयमुदयो वर्णानां सूक्ष्म उच्यते ।
प्रवेशे षोडशौन्मुख्ये रवयः षण्ठवर्जिता ॥२२४॥

तदेवेन्द्वर्कमत्रान्ये वर्णाः सूक्ष्मोदयस्त्वयम् ।

The transcendent origin of letters having been deliberated on, now, what is going to be talked about is the origin of them in their subtle form. All vowel sounds entering into the stream of the *apāna* are sixteen but remain only twelve as falling into the *prāṇa*, leaving apart *ṛ* and *ḷ*. So is the case with the consonant sounds uttered via both the nostrils. This is the subtle origin of sounds. (224-225a)

कालोऽर्धमात्रः कादीनां त्रयस्त्रिंशत उच्यते ॥२२५॥
मात्रा ह्रस्वाः पञ्च दीर्घाष्टकं द्विस्त्रिः प्लुतं तु लृ़।

Half mora of the thirty-three consonant sounds beginning from *k* and ending with *h* also are thirty-three. Ten are the mora of five short vowels. Thirty-two are half mora of long vowels plus six of the *pluta* sounds such as *ḷ*. (225b-226a)

एकाशीतिमिमामर्धमात्राणामाह नो गुरूः ॥२२६॥

Thus, my teacher has told me that all the sounds in half a mora number eighty-one. (226b)

यद्वशाद्भगवानेकाशीतिकं मन्त्रमभ्यधात्।
एकाशीतिपदा देवी शक्तिः प्रोक्ता शिवात्मिका ॥२२७॥

It is because of this fact that Lord Śiva has revealed in His *Śiva-Sūtra* consisting of eighty-one *sutras*. Goddess Śakti also has been characterised as taking eighty-one steps, as Śiva Himself in Her essence. (227)

श्रीमातङ्गे तथा धर्मसंघातात्मा शिवो यतः ।
तथा तथा परामर्शशक्तिचक्रेश्वरः प्रभुः ॥२२८॥

As Śiva has been regarded in the *Mātaṅga Śāstra* as the essence of all factors sustaining the spectrum of the reality, so has been considered His Force of Contemplation. Śiva Himself, thus, is the Lord of the entire spectrum. (228)

स्थूलैकाशीतिपदजपरामर्शैर्विभाव्यते ।

तत एव परामर्शो यावत्येकः समाप्यते ।।२२९।।
तावत्तत्पदमुक्तं नो सुप्तिङिनयमयन्त्रितम् ।

As eighty-one is the number of syllables in tangible form, so is the number of the forms of contemplation. Thus the numbering of the syllables as given here is by no means based on the grammatical rule of division of words into those ending in *sup* and *tiṅ* terminations. (229-230a)

एकाशीतिपदोदारविमर्शक्रमबृंहितः ।।२३०।।
स्थूलोपायः परोपायस्त्वेष मात्राकृतो लयः ।

This tangible way of self-dissolution via contemplation on eighty-one syllables is of transcendental nature. (230b-231a)

अर्धमात्रा नव नव स्युश्चतुर्षु चतुर्षुयत् ।।२३१।।
अङ्गुलेष्विति षट्त्रिंशत्येकाशीतिपदोदयः ।

In the entire range of thirty-six finger-ends of movement of breath in the human body, the number of half a mora at each nine steps at interval of four each would be eighty-one, resulting in the rise of as many steps. (231b-232a)

अङ्गुले नवभागेन विभक्ते नवमांशकाः ।।२३२।।
वेदा मात्रार्धमन्यत्तु द्विचतुःषड्गुणं त्रयम्।

On each one of the thirty-six finger-ends of the movement of breath having been divided into nine parts, the number of parts would come up to three hundred and twenty-four. There get formed also thirty-six points of emergence on account of involvement of short, long and extra-long (*pluta*) sounds numbering six, twelve and eighteen respectively. (232b-233a)

एवमङ्गुलरन्ध्रांशचतुष्कद्वयगं लघु ।।२३३।।
दीर्घं प्लुतं क्रमाद्द्वित्रिगुणमर्धं ततोऽपि हल।

Thus, the gaps created among parts of the finger-ends numbering eight on consideration of the short, long and extra-long range in their pronunciation including that of the consonant come up to eighty-one. (233b-234a)

क्षकारस्त्र्यर्धमात्रात्मा मात्रिकः स तथान्तरा ।।२३४।।
विश्रान्तावर्धमात्रास्य तस्मिंस्तु कलिते सति।
अङ्गुलार्धेऽद्रिभागेन त्वर्धमात्रा पुरा पुनः ।।२३५।।
क्षकारः सर्वसंयोगग्रहणात्मा तु सर्वगः।
सर्ववर्णोदयाद्यन्तसन्धिषूदयभाग्विभुः ।।२३६।।

The sound *kṣ* consists of three and half a mora. With the addition of these to eighty-one, the number goes up to eighty-four. One each half-finger-end having been divided into seven, the number of divisions comes to fourteen. The sound *kṣ* encompasses all the consonants. As such, it is all-pervading. It encompasses all letters from beginning to end and subsists on points of their combination. (234b-236)

इत्थं षट्त्रिंशके चारे वर्णानामुदयः फले।
क्रूरे सौम्ये विलोमेन हादि यावदपश्चिमम् ।।२३७।।

It is in the movement of the breath in this length of thirty-six finger-ends that lies the origin of letters. The experiences are both harsh and mild. The range of sounds extends from *a* to *h*. (237)

हृद्यकारो द्वादशान्ते हकारस्तदिदं विदुः।
अहमात्कमद्वैतं यः प्रकाशात्मविश्रमः ।।२३८।।

The sound *a* emerges from the heart while *h* from the *dvādaśānta*. It is from this span that arises the monistic sense of *aham*, I, which is the abode of the Light of consciousness. (238)

शिवशक्त्यविभागेन मात्रैकाशीतिका त्वियम्।
द्वासप्ततावङ्गुलेषु द्विगुणत्वेन संसरेत् ।।२३९।।

This entire group of eighty-one sounds keeps moving in the twofold way in this span of seventy-two finger-ends with the combined action of the *bindu* representing Śiva and *nāda* standing for the Śakti. (239)

उक्तः सूक्ष्मोदयस्त्रैधं द्विधोक्तस्तु परोदयः।
अथ स्थूलोदयोऽर्णानां भण्यते गुरुणोदितः ।।२४०।।

Following deliberation on these kinds of subtle emanation of sound and two kinds of the transcendent, now is going to be discussed the tangible emanation as has been communicated by the teacher. (240)

एकैकमर्धप्रहरं दिने वर्गाष्टकोदयः ।
रात्रौ च ह्रासवृद्ध्यत्र केचिदाहुर्न केऽपि तु ।।२४१।।

(The span of a day and night is the eight triads of hours, *prahara*. The number of groups of sound is also eight). As such, yogic practice needs to be carried on one group of sounds in each triad of hours in the entire duration of day and night. Some of the practitioners have talked about lengthening and shortening in the practice but not all. (241)

एष वर्गोदयो रात्रौ दिवा चाप्यर्धयामगः ।
प्राणत्रयोदशशती पञ्चाशदधिका च सा ।।२४२।।
अध्यर्धा किल संक्रान्तिर्वर्गे वर्गे दिवानिशोः।

Within one and a half *saṅkrānti* the number of breaths one takes is counted at one thousand, three hundred and fifty. As there are sixteen *saṅkrāntis* during a day and night, the number of breaths of an individual reaches twenty-one thousand and six hundred. (242-243a)

तदैक्ये तूदयश्चारशतानां सप्तविंशतिः ।।२४३।।

Taking into consideration the lengthening and shortening of the day and night, during the span of three *saṅkrāntis* one breathes two thousand and seven hundred times (at the rate of nine hundred times in each *saṅkrānti)*. As there are eight triads of hours in a day and night, the number of breaths in all goes up to twenty-one thousand and six hundred). (243b)

नव वर्गांस्तु ये प्राहुस्तेषां प्राणशती रवीन् (विः)
सत्रिभागैव संक्रान्तिर्वर्गे प्रत्येकमुच्यते ।।२४४।।

अहर्निशं तदैक्ये तु शतानां श्रुतिचक्षुषी ।

Those who assert that the groups of letters are nine (instead of eight), as per their view, each group of letters would require one thousand and two hundred breaths. In the entire duration of a day and night consisting of eighteen sections in a way as well, the number of breaths would be the same twenty-one thousand and six hundred. (244-245a)

स्थूलो वर्गोदयः सोऽयमथार्णोदय उच्यते ॥२४५॥

This is the deliberation on the gross group of sounds. Now is going to be talked about the emanation of sounds. (245b)

एकैकवर्णे प्राणानां द्विशतं षोडशाधिकम्।
बहिश्चषकषट्त्रिंशद्दिन इत्थं तथा निशि ॥२४६॥

On each one of the sounds, there occur two hundred and sixteen *prāṇic* movements. *Caṣakas* of the day are thirty-six. The same number of them is of the night. (246)

शतमष्टोत्तरं तत्र रौद्रं शाक्तमथोत्तरम् ।
यामलस्थितियोगे तु रुद्रशक्त्यविभागिता ॥२४७॥

Emanation of sounds of the nature of Rudra is one hundred and eight while the rest are of the nature of Śakti. In view of the conjugal relationship between the two, there is no division in this matter. (247)

दिनरात्र्यविभागे तु दृग्वह्न्यब्ध्यसुचारणाः।
सपञ्चमांशा नाडी च बहिर्वर्णोदयः स्मृतः ॥२४८॥

During the day and night combined the count of *prāṇic* movement goes up to forty-three thousand and two hundred. This is apart from the count of sounds relating to seventy-two *caṣakas* of nerves. (248)

इति पञ्चाशिका सेयं वर्णानां परिचर्चिता।
एकोनां ये तु तामाहुस्तन्मतं संप्रचक्ष्महे ॥२४९॥

Thus has been deliberated the total group of fifty sounds. Now is going to be presented the view of those who count the sounds as less by one. (249)

वेदाश्चारा: पञ्चमांशन्यूनं चारार्धमेकशः ।
वर्णोऽधिकं तद्विगुणमविभागे दिवानिशोः ।।२५०।।

In case of admittance of only forty-nine sounds, these being multiplied by two hundred and sixteen would yield the total number of breaths in a day reduced to ten thousand five hundred and eighty-four, which being doubled to include the breaths of the night would be twenty-one thousand one hundred and sixty-eight. (250)

स्थूलो वर्णोदय: सोऽयं पुरा सूक्ष्मो निगद्यते ।।२५१।।

Deliberation on gross origin of sounds having been completed, now is going to be discussed their subtle origin. (251)

इति कालतत्त्वमुदितं शास्त्रमुखागमनिजानुभवसिद्धम्।

Thus has been explained the essence of time in keeping with the scriptures, tradition and experience of oneself.

NOTE ON DIVISION OF TIME

In ancient India, time was divided as follows:

1day = 8 ***praharas*** = 60 ***gharīs*** = 3600 ***pal*** = 6480000 ***kṣaṇas***
1 ***kṣaṇa*** = 1/75 of a second
1800 ***kṣana*** = 24 seconds
24 seconds = 1 ***pal***
60 pal = 1 ***gharī***
1 ***gharī*** = 24 minutes
So 2.5 ***gharī*** = 60 minutes or 150***pal*** = 1 hour
1 ***prahara*** = 3 hours = 7.5 ***gharīs*** = 450 ***pal***
8 ***praharas*** = 24 hours (day and night)

Other units of time:

1 ***paramāṇu*** = about 16.9 microseconds.

1 *aṇu* = 2 *paramāṇus*
1 *trasareṇu* = 3 *aṇus*
1 *truṭi* = 3 *trasareṇu* or 1/2390th of a second
1 *vedha* = 100 *truṭis*
1 *lava* = 3 *vedhas*
1 *nimeṣa* = 3 *lavas* or a blink of eyes.
1 *kṣaṇa* = 3 *nimeṣa*
1 *kāṣṭhā* = 5 *kṣaṇas* or about 4.1 seconds
1 *laghu* = 15 *kāṣṭhās* or 1 minute
15 *laghus* = 1 *nādika* or *daṇda*
2 *daṇdas* = 1 *muhūrta*
6 *muhūrta* = 1 *yāma* or ¼ of a day or night.
4 *yāmas* = 12 hours
8 *yāmas* = 24 hours
4 *praharas* = 12 hours
8 *praharas* = 24 hours

Division of Time according to Viṣṇu Purāṇa, Book I, Chapter III:

10 blinks of an eye = 1 *kāṣṭhā*
35 *kāṣṭhās* = 1 *kalā*
20 *kalās* = 1 *muhūrta*
30 *muhūrtas* = 1 day (24 hours)
30 days = 1 month
6 months = 1 *ayans*
2 *ayans* = 1 year or 1 day of Gods.

Lunar Metrics:

Tithi is the time of lunar day
Pakṣa is lunar fortnight and has 15 *tithis*.
Māsa (lunar month) is of approximately 29.5 days and is divided into 2 *pakṣas*, i.e. between one full moon (waxing) and the new moon (waning), they are known as *śukla pakṣa* and *kṛṣṇa pakṣa* respectively.
Ṛtu = 1 season. It is of two months or *māsas*.
One *ayana* has three *ṛtus* or 3 seasons.
There are 2 *ayanas* in a year which has six seasons.

TIME IN RELATION TO FATHERS, GODS, AND COSMOLOGY:

TIME SPAN OF *PITṚS* (REALM OF FATHERS, MANES ANCESTORS):

1 human fortnight = 1 day of *pitṛs*
30 days of *pitṛs* = 1 month of *pitṛs* = 14 x 30 = 420 human days.
12 months of *pitṛs* = 1 year of *pitṛs* = 12 x 30 x 420 = 5040 human days.
Life span of *pitṛs* = 100 years = 100 x 360 = 36,000 *pitṛ days* = 504,000 hu days or 1400 human years.

TIME SPAN OF DEVAS OR GODS:

1 human year = 1 day of ***devas***.
100 ***deva*** years is the life span of ***devas***.
100 ***deva*** years = 1 ***kalpa*** or a day of Brahmā

TIME SPAN OF YUGAS:

1 *sat yuga* = 1,728,000 solar or human years
1 *tretā yuga* = 1,296,000 solar or human years.
1 *dvāpara yuga* = 864,000 solar or human years.
1 *kali yuga* = 432,000 solar or human years.
12,000 divine years = 4 *yugas* or 4,320,000 solar or human years
4 *yugas* = 1 *mahā-yuga*.
1000 *mahā-yugas* = 1 *kalpa* or 1 day of Brahmā
2 *kalpas* = 1 day and night of Brahmā
30 days of Brahmā = 1 month of Brahmā, i.e, 259.2 billion human years.
12 months of Brahmā = 1 year of Brahmā, i.e. 3.1104 trillion human years.
50 years of Brahmā = 1 *parārdha*
2 *parārdhas* = 100 years of Brahmā
100 years of Brahmā = 1 *para*
1 *para* = 1 *mahākalpa*, i.e., the life span of Brahmā = 311.04 trillion hu years.

INDIAN NUMBERING OR COUNTING SYSTEM:

one = 1
1 ten = 10;
10 ten = 1 hundred;
10 hundred = 1 thousand (Ayut)

100 thousand = 1 lakh
1 prayuta =10 lakh, = 1 million;
100 lakh = 1 koti = 1 crore;
100 crore = 1 arbud (arab) = 1 billion
100 arbud = 1 vrinda
100 vrinda = 1 kharv (Kharab)
100 kharv = 1 nikharv (Neel)
100 nikharv = 1 mahā padma (Padma)
100 mahā padma = 1 śaṅku (Śaṅkh) = 1 lakh crore
100 śaṅku = 1 samudra
100 samudra = 1 antya
100 antya = 1 madhyam
100 madhyam = 1 parārdha

1	1	1	1
10	Ten	10	Ten
100	1 hundred	100	1 hundred
1,000	1 thousand	1,000	1 thousand (Ayut)
10,000	10 thou-sand	10,000	10 thousand
100,000	100 thou-sand	1,00,000	1 lakh
1,000,000	1 million	10,00,000	10 lakh
10,000,000	10 million	1,00,00,000	1 crore
100,000,000	100 million	10,00,00,000	10 crore
1,000,000,000	1 billion	1,00,00,00,000	1 arab (Arbud)
10,000,000,000	10 billion	10,00,00,00,000	10 arab
100,000,000,000	100 billion	1,00,00,00,00,000	1 kharab (kharv)
1,000,000,000,000	1 trillion	10,00,00,00,00,000	10 kharab
10,000,000,000,000	10 trillion	1,00.00.00.00.00.000	1 neel
100,000,000,000,000	100 trillion	10,00,00,00,00,00,000	10 neel
1,000,000,000,000,000	1 Zillion	1,00,00,00,00,00,00,000	1 padma
10,000,000,000,000,000	10 Zillion	10,00,00,00,00,00,00,000	10 padma

100,000,000,000,000,000	100 Zillion	1,00,00,00,00,00,00,00,000	1 śaṅku (Śaṅkh)
		10,00,00,00,00,00,00,00,000	10 śaṅkh
		1,00,00,00,00,00,00,00,00,000	1 samudra
		10,00,00,00,00,00,00,00,00,000	10 samudra
		1,00,00,00,00,00,00,00,00,00,000	1 antya
		10,00,00,00,00,00,00,00,00,00,000	10 antya etc.

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CHAPTER -7

Origin of Cakras and Process of Arousal

अथ परमरहस्योऽयं चक्राणां भण्यतेऽभ्युदयः ।।१।।

Now is being talked about something most mysterious and that is the origin of the *cakras*. (1)

इत्ययत्नजमाख्यातं यत्नजं तु निगद्यते।
बीजपिण्डात्मकं सर्वं संविदः स्पन्दनात्मताम् ।।२।।
विदधत्परसंवित्तावुपाय इति वर्णितम् ।

Whatever has been talked about in this regard is about what is effortless. As distinct from that, now is being talked about what is a product of effort. All is a mass of sheer seed which has assumed the shape of vibration of consciousness meant for culmination as a device to lead to the state of the supernal consciousness. The analogy in this regard is *ghaṭī-yantra*. (2-3a)

यथारघट्टचक्राग्रघटीयन्त्रौघवाहनम् ।।३।।
एकानुसंधियत्येन चित्रं यन्त्रोदयं भजेत्।
एकानुसंधानबलाज्जाते मन्त्रोदयेऽनिशम् ।।४।।
तन्मन्त्रदेवता यत्नात्तादात्म्येन प्रसीदति ।

What happens in the *ghaṭī-yantra*, is that there is a central wheel to which are tied a number of vessels one after the other through the entire wheel. By putting in effort on one *mantra*, the aspirant is required to shift to the next one. This process continues day and night with the consequence that the deity of the *mantra* gets eventually pleased and results in the aspirant finding out his identity with it. (3b-5a)

खे रसैकाक्षि नित्योत्थे तदर्धं द्विकपिण्डके ।।५।।

The number of *mantras* repeated in course of a day and night goes up to 21,600 along with the pronunciation of *so* while breathing-in and *ham* while breathing-out (the entire *mantra*, thus, being *so'ham*, meaning 'That I am'). This number has the possibility of getting reduced to its half that is, 10,800 along with the slowing down in the speed of breathing-in and breathing-out. (5b)

त्रिके सप्त सहस्राणि द्विशतीत्युदयो मतः ।
चतुष्के तु सहस्राणि पञ्च चैव चतुःशती ।।६।।

(If the speed of breathing-in and out were to be reduced further to) one-third of the original, the number would come down to 7,200, to one-fourth, it would come down to 5,400. (6)

पञ्चार्णेऽब्धिसहस्राणि त्रिशती विंशतिस्तथा।
षट्के सहस्रत्रितयं षट्शती चोदयो भवेत् ।।७।।

(If the speed of breathing-in and out were to be reduced further to) one-fifth of the original, the number would come down to 4,320 and if to one-sixth, it would come down to 3,600. (7)

सप्तके त्रिसहस्रं तु षडशीत्यधिकं स्मृतम् ।
शतैस्तु सप्तविंशत्या वर्णाष्टकविकल्पिते ।।८।।

(If the speed of breathing-in and out were to be reduced further to) one-seventh, the number would come down to 3,086 and if to one-eighth, it would come down to 2,700. (8)

चतुर्विंशतिशत्या तु नवार्णेषूदयो भवेत्।
अधिषष्ट्येकविंशत्या शतानां दशवर्णके ॥९॥

(If the speed were to be reduced further) to the one-ninth, the number would come down to 2,400 and if to one-tenth, it would get reduced to 2,160. (9)

एकान्नविंशतिशतं चतुःषष्टिः शिवार्णके ।
अष्टादश शतानि स्युरुदयो द्वादशार्णके ॥१०॥

(If the speed were to be slowed own) to one-eleventh, the number would come down to 1,964 and if to the one-twelfth, it would come to 1,800. (10)

त्रयोदशार्णे द्वाषष्ट्या शतानि किल षोडश।
त्रिचत्वारिंशता पञ्चदशेति भुवनार्णके ॥११॥

(If the speed were to be slowed down) to the one-thirteenth, the number of breath as well as of *mantras* would come down to 1,662 and if to one-fourteenth, it would come down to 1,543. (11)

चतुर्दशशतो खाब्धिः स्यात्पञ्चदशवर्णके।
त्रयोदशशतो सार्धा षोडशार्णे तु कथ्यते ॥१२॥

(If the speed were to be slowed down) to the one-fifteenth, the number of breath as well of the *mantras* would come down to 1,440 and if to one-sixteenth, it would come down to 1,350. (12)

शतद्वादशिका सप्तदशार्णे सैकसप्ततिः ।
अष्टादशार्णे विज्ञेया शतद्वादशिका बुधैः ॥१३॥

(If the speed were to be slowed down) to the one-seventeenth, the number would come down to 1,271 and if to one-eighteenth, it would come down to 1,200. (13)

चतुर्विंशतिसंख्याके चक्रे नवशती भवेत्।
सप्तविंशतिसंख्याते तूदयोऽष्टशतात्मकः ॥१४॥

(If the speed were to be slowed down) to the one-twenty-fourth, the number would come down to 900 and if to one-twenty-seventh, it would come down to 800. (14)

द्वात्रिंशके महाचक्रे षट्शती पञ्चसप्ततिः।
द्विचतुर्विंशके चक्रे सार्धा शतचतुष्टयीम् ॥१५॥

(If the speed were to be slowed down) to the one-thirty-second, the number would come down to 675 and if to one-forty-eighth, it would get reduced to 450. (15)

उदयं पिण्डयोगज्ञः पिण्डमन्त्रेषु लक्षयेत् ।
चतुष्पञ्चाशके चक्रे शतानां तु चतुष्टयम् ॥१६॥

The knower of the number of breaths should understand that on slowing down the speed to one-fifty-fourth, the number of breaths would come down to 400. (16)

सप्तत्रिंशत्सहार्धेन त्रिशत्यष्टाष्टके भवेत्।
अर्धमर्धत्रिभागश्च षट्षष्टिर्द्विशती भवेत् ॥१७॥

(If the speed were to be slowed down) to one-sixty-fourth, the number would come down to 337.5 (17)

एकाशीतिपदे चक्रे उदयः प्राणचारगः ।
चक्रे तु षण्णवत्याख्ये सपादा द्विशती भवेत् ॥१८॥

(If the speed of the number of breaths were to be slowed down) to the one-ninety-sixth, the number of breaths would come down to approximately 225. (18)

अष्टोत्तरशते चक्रं द्विशतस्तूदयो भवेत् ।

If the speed of the breath were to be slowed down to one hundred and eighth, the number of breaths would come down to 200. (19a)

क्रमेणेत्थमिदं चक्रं षट्कृत्वो द्विगुण यदा ।।१९।।

If the number 108 were to be multiplied six times by two, it would amount to 6,912. (19b)

ततोऽपि द्विगुणेऽष्टांशस्यार्धमध्यर्धमेककम् ।
ततोऽपि सूक्ष्मकुशलैरर्धार्धादिप्रकल्पने ।।२०।।

If the same number 6,912 were to be doubled, it would amount to 13,824. If each circle of breathing-in and breathing-out were divided further into sixteen parts, the number would grow up to 345,600 and if the same moments be further each be divided into two, the number would grow to 691,200. (20)

भागषोडशकस्थित्या सूक्ष्मश्चारोऽभिलक्ष्यते ।
एवं प्रयत्नसंरुद्धप्राणचारस्य योगिनः ।।२१।।

Thus on the yogin having deliberately controlled his breath to this extent, movement of the breath gets almost stopped. (21)

क्रमेण प्राणचारस्य ग्रास एवोपजायते ।
प्राणग्रासक्रमावाप्तकालसंकर्षणस्थितिः ।।२२।।

Complete stoppage of breath amounts to his having swallowed it which has been termed as the state of *kāla-saṅkarṣaṇa*. (22)

संविदेकैव पूर्णा स्याज्ज्ञानभेदव्यपोहनात् ।
तथा हि प्राणचारस्य नवस्यानुदये सति ।।२३।।
न कालभेदजनितो ज्ञानभेदः प्रकल्पते।

With elimination of the awareness of the diversity, there arises the awareness of the integrality of consciousness particularly in the event of absence of any fresh restart of breathing. Then here is little chance for the knowledge of the diversity to start as it is based on the awareness of difference in time. (23-24a)

संवेद्यभेदान्न ज्ञानं भिन्नं शिखरिवृत्तवत् ।।२४।।

Difference in the object of knowledge cannot be imputed to difference in the knowledge itself, as is the case of roofs of houses (serving as the basis of the unity of the town). (24b)

कालस्तु भेदकस्तस्य स तु सूक्ष्म क्षणो मतः ।
सौक्ष्म्यस्य चावधिर्ज्ञानं यावत्तिष्ठति स क्षणः ।।२५।।

Time is the factor of division while moment is the factor responsible for division in time. Knowledge is the limit of the subtlety of the thing concerned while moment is the limit of that knowledge. (25)

अन्यथा न स निर्वक्तुं निपुणैरपि पार्यते।
ज्ञानं कियद्भवेत्तावत्तदभावो न भासते ।।२६।।

Otherwise, end of the moment and beginning of another one is not capable of being decided by even minute observers. Howsoever minute may be the observation, non-existence of anything remains imperceptible. (26)

तदभावश्च नो तावद्यावत्तत्राक्षवर्त्मनि ।
अर्थे वात्मप्रदेशे वा न संयोगविभागिता ।।२७।।

Knowledge of the object does not become non-existent till the object lies in the line of its perception. There is neither contact nor absence of contact between the object and the self. (27)

सा चेदुदयते स्पन्दमयी तत्प्राणगा ध्रुवम्।
भवेदेव ततः प्राणस्पन्दाभावे न सा भवेत् ।।२८।।

As events of contact and separation depend on throb, they are necessarily related to the life-force, *prāṇa*. In the absence of the throb of force, they would become impossible. (28)

तदभावान्न विज्ञानाभावः सैवं तु सैव धीः ।
न चासौ वस्तुयो दीर्घा कालभेदव्यपोहनात् ।।२९।।

Absence of contact and separation do not amount to absence of the understanding

about the object concerned. Herein lies the significance of the word *dhī*, meaning that which 'keeps' extent. To think of *dhī*, intellect, as something extensive is improper, as it lies beyond the access of time. (29)

वस्तुतो ह्यत एवेयं कालं सविन्न संस्पृशेत् ।
अत एकैव संवित्तिर्नानारूपे तथा तथा ।।३०।।

Really, this is why consciousness lies beyond the reach of time. As such, one and the same consciousness appears in different forms at different places and on different occasions. (30)

विन्दाना निर्विकल्पापि विकल्पो भावगोचरे ।
स्पन्दान्तरं न यावत्तदुदितं तावदेव सः ।।३१।।

Even though optionless in itself, consciousness appears as optional in the sensible world and continues to remain there until another throb does not arise. (31)

तावानेको विकल्पः स्याद्विविधं वस्तु कल्पयन्।
ये त्वित्थं न विदुस्तेषां विकल्पो नोपपद्यते ।।३२।।

In the event of only one option, there may be ideation of several objects. Those who do not understand like this, for them there is no possibility of option. (32)

स ह्येको न भवेत्कश्चित् त्रिजगत्यपि जातुचित् ।
शब्दारूषणया ज्ञानं विकल्पः किल कथ्यते ।।३३।।

Those who contend that with the passage of each moment, the object changes in itself and comes to be replaced by another one, cannot elucidate it through even a single example. As a matter of fact, it is the understanding of a particular object given the verbal form (and not the object in itself is such which is characterised by them as an option). (33)

सा च स्यात्क्रमिकैवेत्थं किं कथं को विकल्पयेत्।
घट इत्यपि नेयान्स्याद्विकल्पः का कथा स्थितौ ।।३४।।

That (wrong) notion about the object needs to be understood as owing to

involvement of graduality (rather than simultaneity) in the pronunciation of any particular word (and much more so in the utterance of a sentence). The word *ghaṭa*, pitcher, may be taken to exemplify the statement. (34)

NOTE:

This argument has its root in *Aupamanyava's* view as quoted in Yāska's *Nirukta* of the eight century B.C. prior to the emergence of Buddha by at least 2-3 centuries. What was contemplated by *Aupamanyava* purely on linguistic level, the same was brought down to the grass-root of the reality by the Buddha.

न विकल्पश्च कोऽप्यस्ति यो मात्रामात्रनिष्ठितः ।
न च ज्ञानसमूहोऽस्ति तेषामयुगपत्स्थितेः ॥३५॥

There is no option, whatsoever, which may have stayed even for a second nor is there any stock of knowledge which may be staying simultaneously (according to the Buddhist theory of momentariness). (35)

तेनास्तङ्गत एवैष व्यवहारो विकल्पजः ।
तस्मात्स्पन्दान्तरं यावन्नोदियात्तावदेककम् ॥३६॥

Thus, (on admittance of the theory of momentariness) the entire practicability of behaviour collapses. There is no possibility of arousal of another throb until the earlier one gives way to it (by disappearing itself). (36)

विज्ञानं तद्विकल्पात्मधर्मकोटीरपि स्पृशेत्।
एकाशीतिपदोदारशक्त्यामर्शात्मकस्ततः ॥३७॥

One and the same item of cognition has the possibility of covering several instances of cognition. This is why contemplation has been characterised as comprehensive enough to be possessed of eighty-one forces. (37)

विकल्पः शिवतादायी पूर्वमेव निरूपतः ।
यथा कर्णौ नर्तयामीत्येवं यत्नात्तथा भवेत् ॥३८॥

It has already been elucidated how option has the possibility of leading to Śiva-

hood. This is possible owing to effort at that end like the yogins' practice of mobilising the ears (or indeed any such part of the body, which normally is quite impossible otherwise). (38)

चक्रचारगताद्यत्नात्तद्वत्तच्चक्रगैव धीः।
जपहोमार्चनादीनां प्राणसाम्यमतो विधिः ।।३९।।

As it happens in course of *prāṇāyāma*, that the attention of the practitioner moves throughout the entire course of the breath including the *prāṇa* and *apāna* with the end of reaching the point of equanimity, even so in all processes of muttering of *mantras*, offering of oblation to fire and chanting of prayers, etc., what is aimed at is to arrive at the point of equanimity of breath, *prāṇa*. (39)

सिद्धामते कुण्डलिनीशक्तिः प्राणसमोन्मना ।
उक्तं च योगिनीकौले तदेतत्परमेशिना ।। ४०।।

It has been characterised from the viewpoint of the *Siddhā-yogīśvarī* as the *kuṇḍalinī śakti* equivalence of breath as also as the state of silence of the mind. The same has been termed as such by Lord Śiva Himself in the *Yoginī Kaula*. (40)

पदमन्त्राक्षरे चक्रे विभागं शक्तितत्त्वगम् ।
पदेषु कृत्वा मन्त्रज्ञो जपादौ फलभाग्भवेत् ।।४१।।

(It has been stated in the same text that) one who is conversant with the secret of *mantra* (very well knows) how one can have the result of *japa* of *mantras* by mobilising the breath as per the order of each and every syllable of the *mantra* representing the force vested in it and thus throughout the entire *mantra*. (41)

द्वित्रिसप्ताष्टसंख्यातं लोपयेच्छतिकोदयम् ।
इति शक्तिस्थिता मन्त्रा विद्या व चक्रनायकाः ।।४२।।

(Suggestion is that the practitioner needs to) stop breathing following utterance of each two, three, seven and eight syllables of the *mantra* until the arousal of the force vested in them accordingly. This is the secret of *japa* of empowered *mantra*. Herein lies their knowledgeability as well as the deities of the *cakras*. (42)

पदपिण्डस्वरूपेण ज्ञात्वा योज्याः सदा प्रिये।
नित्योदये महातत्त्वे उदयस्थे सदाशिवे ।।४३।।

(While muttering *mantras*), O Dear, the aspirant needs to associate each stipulated group of syllables in its essence with the great essence which is ever-present in an aroused state there and is known as Sadāśiva. (43)

अयुक्ताः शक्तिमार्गे तु न जप्ताश्चोदयेन ये ।
ते न सिद्ध्यन्ति यत्नेन जप्ताः कोटिशतैरपि ।।४४।।

Those practitioners of *mantra-yoga* particularly under the devotion to Śakti who are not self-controlled and are practising the *japa* without any attempt at arousal of the force vested in the *mantra*, they do never succeed in getting any result notwithstanding doing the *japa* effortlessly even hundreds of crores in number. (44)

मालामन्त्रेषु सर्वेषु मानसो जप उच्यते ।
उपांशुर्वा शक्त्युदयं तेषां न परिकल्पयेत् ।।४५।।

Mānasa japa, mental repetition of *mantras*, is the proper way in regard to *mantra-yoga* particularly when it is being performed with the aid of a rosary. Alternatively, it may be practised so as to be audible to oneself alone. In case of its audibility to anyone else, it would not arouse the force of the deity concerned and hence would end in fruitlessness. (45)

पदमन्त्रेषु सर्वेषु यावत्तत्पदशक्तिगम् ।
शक्यते सततं युक्तैस्तावज्जप्यं तु साधकैः ।।४६।।

(Out of two kinds of *mantras*, i.e. *bīja-mantra* and *pada-mantra*) in regard to *pada-mantras* of all kinds, aspirants need to keep continued *japa*, muttering, until they have access to the force vested in it. (46)

तावती तेषु वै संख्या पदेषु पदसंज्ञिता।
तावन्तमुदयं कृत्वा त्रिपदोक्त्यादितः क्रमात् ।।४७।।

Mantras are given name after the number of words they consist of. From their beginning they need to be divided into three parts (as it happens in the initial one of the *mantras*, that is, the *gāyatrī*). (47)

द्वादशाख्ये द्वादशिते चक्रे सार्धं शतं भवेत् ।
षोडशाख्ये द्वादशिते द्वानवत्यधिके शते।।४८।।

If the *mantra* of twelve syllables were to be multiplied by twelve, the result would be one hundred and forty-four. If the same number were fifty, the result would be the same as the number of hours of day and night. (48)

चारार्धेन समं प्रोक्तं शतं द्वादशकाधिकम् ।
षोडशाख्ये षोडशिते भवेच्चतुरशीतिगः ।।४९।।

If a *mantra* of sixteen syllables were to be multiplied by twelve, the result would by one hundred ninety-two. If the total number of breaths in a day and night were to be divided by this figure, the outcome would be one hundred and twelve while the remainder would be ninety-two. (49)

षोडशाख्ये षोडशिते भवेच्चतुरशीतिगः ।
उदयो द्विशतं तद्धि षट्पञ्चाशत्समुत्तरम् ।।५०।।

If a *mantra* of sixteen syllables were to be multiplied by sixteen, the product would be two hundred and fifty-six. If the total number of breaths were to be divided by this figure, the quotient would be eighty-four. (50)

चाराष्टभागांस्त्रीनत्र कथयन्त्यधिकान्बुधाः ।
अष्टाष्टके द्वादशिते पादार्धं विंशतिं वसून् ।।५१।।
उदयः सप्तशतिका साष्टा षष्टिर्यतो हि सः।

Eight multiplied by eight, the product would be sixty-four. Being again multiplied by twelve, the product would be seven hundred and sixty-eight. If this number were to divide the total daily number of *prāṇic* movements, the quotient would be twenty-eight while the remainder would be ninety-six. (51-52a)

एष चक्रोदयः प्रोक्तः साधकानां हितावहः ।।५२।।

Thus has been indicated the way to arousal of *cakras* which is useful for practitioners of yoga. (52b)

निरूद्ध्य मानसीर्वृत्तीश्चक्रे विश्रान्तिमागतः ।
व्युत्थाय यावद्विश्राम्येत्तावच्चारोदयो ह्ययम् ।।५३।।

Having stopped mental modulations and arrived at the point of rest on the *cakra*, while the aspirant remains in the state of rest, the process of breathing continues in him. (53)

पूर्णे समुदये त्वत्र प्रवेशैकात्म्यनिर्गमाः ।
त्रय इत्यत एवोक्तः सिद्धौ मध्योदय वरः ।।५४।।

With full restoration of the *prāṇic* movement, entrance, unification and coming out, these three actions take place and hence this state of things is considered as higher than that of sheer entrance. (54)

आद्यन्तोदयनिर्मुक्ता मध्यमोदयसंयुताः ।
मन्त्रविद्याचक्रगणाः सिद्धिभाजो भवन्ति हि ।।५५।।

Those who have got free of the task of entrance and return, and have become one with the intermediate state as a result of their efficiency in the *sādhanā* of the circle of *mantras*, they decidedly make themselves deserve proficiency, *siddhi*. (55)

मन्त्रचक्रोदयज्ञस्तु विद्याचक्रोदयार्थवित्।
क्षिप्रं सिद्ध्येदिति प्रोक्तं श्रीमद्विंशतिके त्रिके ।।५६।।

It has been observed also in *Viṁśatika Trika* that he, who has become conversant with the method of arousal of the circle of *mantras* as also with the significance of the arousal of the circle of *vidyā*, needs to attain *siddhi* without any delay. (56)

द्विस्त्रिश्चतुर्वा मात्राभिर्विद्यां वा चक्रमेव वा।

तत्त्वोदययुतं नित्यं पृथग्भूतं जपेत्सदा ॥५७॥
पिण्डाक्षरपदैर्मन्त्रमेकैकं शक्तितत्त्वगम् ।
बह्वक्षरस्तु यो मन्त्रो विद्या वा चक्रमेव वा ॥५८॥
शक्तिस्थं नैव तं तत्र विभागस्त्वों नमोन्तगः ।

A would-be yogin at the initial stage of his practice of yoga needs to practise *japa* on *vidyā* or *cakra* on two, three or four-syllabic mantras regularly and separately trying to arouse the power embedded in them, no matter, in groups of syllables, letters or words. Irrespective of the fact whether there be a *mantra*, *vidyā* or *cakra*, one should not strain on lengthy ones nor should he break them into parts beyond *om namo*. (57-59a)

अस्मिंस्तत्त्वोदये तस्मादहोरात्रस्त्रिशस्त्रिशः ॥५९॥
विभज्यते विभागश्च पुनरेव त्रिशस्त्रिशः।

In this process of arousal of the essence, the *ahorātra*, day and night combined, representing the *prāṇic* forces, *prāṇa* and *apāna*, each covering thirty-six finger-ends, the practitioner needs to make three parts of twelve finger-ends each dedicated to entry, unification and exit with respect to both of them, that is, *prāṇa* and *apāna*. (59b-60a)

पूर्वोदये तु विश्रम्य द्वितीयेनोल्लसेद्यदा ॥६०॥
विशेच्चार्धार्धिकायोगात्तदोक्तार्धोदयो भवेत् ।
यदा पूर्णोदयात्मा तु समः कालस्त्रिके स्फुरेत् ॥६१॥
प्रवेशविश्रान्त्युल्लासे स्यात्स्वत्र्यंशोदयस्तदा।

Beginning with the breathing-in at the first step, the practitioner needs to rest within himself at the second step followed by exit at the third. These steps taken in regard to *prāṇa* need to be followed with the same with respect to the *apāna*. This would result in the interpenetration of the *prāṇa* and the *apāna*. With the access of the *apāna* in the form of the moon to the half-monthly state, time would be equally divided among all the three states, that is, entry, subsistence and exit. (60b-62a)

इत्येष कालविभवः प्राण एव प्रतिष्ठितः ॥६२॥

स स्पन्दे खे स तच्चित्यां तेनास्यां विश्वनिष्ठितिः ।

Thus the entire spectrum of time is based on *prāṇa* (as also on *apāna*) while the latter itself has its base in the throb and the latter in the space of consciousness showing the entire world's axis in it. (62b-63a)

अतः संवित्प्रतिष्ठानौ यतो विश्वलयोदयौ ।।६३।।
शक्त्यन्तेऽध्वनि तत्स्पन्दासंख्याता वास्तवी ततः ।

Thus since emergence and dissolution both have their axis in consciousness while traversing the path of *śakti* in Her innumerable throbs, they both are real and substantial. (63b-64a)

उक्तं श्रीमालिनीतन्त्रे गात्रे यत्रैव कुत्रचित् ।।६४।।
विकार उपजायते तत्तत्त्वं तत्त्वमुत्तमम्।

It has been observed in the *Mālinīvijayottara Tantra* that in whichsoever part of the body there may arise some sort of (peculiar) reaction; that should be welcomed as indicatory of something essential on the spiritual plane. (64b-65a)

प्राणे प्रतिष्ठितः कालस्तदाविष्टा च यत्तनुः ।।६५।।
देहे प्रतिष्ठितस्यास्य ततो रूपं निरूप्यते ।

Time has its basis in *prāṇa* while the body also is dependent on it. Therefore, that form of it has been deliberated upon which lies in the body. (65b-66a)

चित्स्पन्दप्राणवृतीनामन्त्या या स्थूलता सुषिः ।।६६।।
सा नाडीरूपतामेत्य देहं संतानयेदिमम्।

The tangible and tubular form of nerves is finally elucidative of the tendency of consciousness, throb and *prāṇic* forces. Having assumed the form of the nerves this tendency threads the entire body. (66b-67a)

श्रीस्वच्छन्देऽत एवोक्तं यथा पर्णं स्वतन्तुभिः ।।६७।।
व्याप्तं तद्वत्तनुर्द्वारद्वारिभावेन नाडिभिः ।

It has been stated in the *Svacchanda Tantra* that as a leaf is pervaded by its veins, even so the body is pervaded by its nerves of both kinds - main and their branches. (67b-68a)

पादाङ्गुष्ठादिकोर्ध्वस्थब्रह्मकुण्डलिकान्तगः ।।६८।।
कालः समस्तश्चतुरशीतावेवाङ्गुलेष्वितः।
द्वादशान्तावधिं किंचित्सूक्ष्मकालस्थितिं विदुः ।।६९।।
षण्णवत्यामधः षड्द्विक्रमाच्चाष्टोत्तरं शतम् ।

Beginning from the toe, etc., of the body up to the upper point of the *kuṇḍalinī*, the entire span of the body is eighty-four finger-ends. This span is understood to extend by twelve finger-ends on the upper side and twelve finger-ends below making thus the whole span of the body up to one hundred and eight finger-ends. (68b-70a)

अत्र मध्यमसंचारिप्राणोदयलयान्तरे ।।७०।।
विश्वे सृष्टिलयास्ते तु चित्रा वाय्वन्तरक्रमात।

It is within the limits of this span that the *prāṇic* force operates from the start up to its end. Curiously enough, they represent in a miniature form the states of creation and dissolution on the universal scale with the operation of air going on in-between the two events. (70b-71a)

इत्येष सूक्ष्मपरिमर्शनशीलनीय-
श्चक्रोदयोऽनुभवशास्त्रदृशा मयोक्तः ।।७१।।

Thus has been expounded by me the process of arousal of the *cakra* on the basis of my personal experience as substantiated by the scriptural evidence in all its subtlety and hence deserves to be contemplated on. (71b)

NOTE ON VERSES 19b AND 20

The figure of 6,912 is arrived as follows:

(1) 108 x 2 = 216;

(2) 216 x 2 = 432;

(3) 432 x 2 = 864

(4) 864 x 2 = 1,728

(5) 1728 x 2 = 3,456

(6) 3456 x 2 = 6,912

This is how 108 is multiplied six times by two. One *ahorātra*, (day and night combined representing the movement of *prāṇic* forces, *prāṇa* and *apāna*) consists of 108 *prāṇācāra* or 200 *cakraodaya* equivalent to 21,600 breathing-in and breathing-out (108 x 200).

Now on after multiplying 108 six times by two and getting the number 6,912; this number is doubled, it would amount to 13,824 *cakraodayas* and if *ahorātra* is further fragmented into 16 parts, i.e., 21,600 x 16, the figure we get is 345,600 and if this figure is further fragemented, it would amount to 691,200. This how time and movement of *prāṇa* has been calculated to its minutest sense.

Yogin effort is to make his breath subtlest as possible so that he gains victory over *prāṇa* and thus he eventually swallows the entire *prāṇa*. Once this happens it gives rise to a state of *kāla-saṅkarṣaṇa*, i.e., leading to elimination of the diversity and there arises the awareness of integrality of consciousness. The purpose behind it is that by cessation of *prāṇa*, there is cessation of time and diversity leading to arousal of light of pure consciousness.

INDICES

Index of English Words

A

B

C

D

E

F

G

H

I

J

K

L

M

N

O

P

T

U

V

W

Y

Index of Sanskrit Verses

भोगे रज्येत दुर्बुद्धिस्तद्वन्मोक्षेऽपि रागतः। 6

We have become delighted through observance of silence and have settled ourselves on airs. You mortals see only our body.

The muni takes his flight in the intermediate space and looks closely into all the forms of the world. He, thus, becomes established in the friendship of the gods of gods for the sake doing noble deeds.

By treading the path of Apsarasas, Gandharvas and deers, the Keśin, having become cognisant of real knowledge has become friendly with the Divine and sweet and exhilarated in delight.

The air churned out for the sake of him and turned into a paste what otherwise was difficult to turn as such so that the Keśin takes it in a cup of viṣa in the company of Rudra.

Keśins, Early Śaivites, Ṛgveda, X.136

तथाहि संविदेवेयमन्तर्बाह्योभयात्मना ।।१२२।।
स्वातन्त्र्याद्वर्तमानैव परामर्शस्वरूपिणी।

It is the consciousness itself which is pervading outside as well as inside working autonomously in the form of contemplation.

Śrī Tantrāloka, Chapter 4, verse 122b-123a

It is owing to the essential conscious form of the *jīva,* as is obvious from its exercise of autonomy, that when it comes to discriminate its inconscient aspect and separate the same from itself, it comes to the prospect of becoming non-dualistic.

Śrī Tantrāloka, Chapter 5, verse 10b-11a

The state of delight of consciousness, *cidānanda*, is absolutely free from inconscience. Here there is no limitation of anything whatsoever which might manifest itself universally.

Śrī Tantrāloka, Chapter 5, verse 50

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